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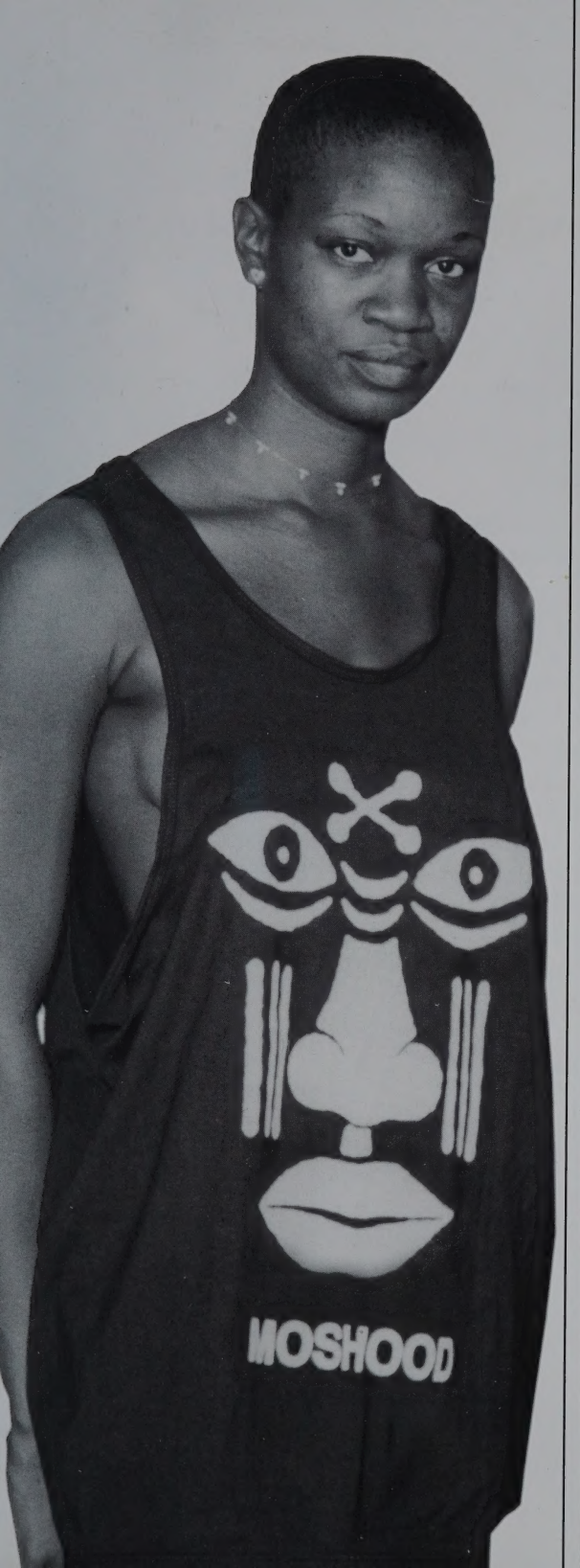

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CONTRIBUTING WRITERS Pamela Ayo Yetunde, L. Michael Gipson, Khalid Kamau, Ricardo Dominguez and Michael Adams
SOUTHEAST REPRESENTATIVE Kurt Barber
ADVERTISING DIRECTOR Glenn Alexander

PUBLISHERS
Glenn Alexander & MacArthur H. Flournoy

ARISE MAGAZINE
2121 Peralta Street, Loft 126, Oakland, CA 94607
(510) 663-2743 Fax: (510) 663-2742
Email: arisemagazine@aol.com
WWW.ARISEMAG.COM

NATIONAL ADVERTISING REPRESENTATIVE
RIVENDELL MARKETING COMPANY
(212) 242-6863

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GYE NYAME is an Akan symbol, representing the omnipotence and the omnipresence of God, originating from Ghana, West Africa, ARISE Magazine embraces GYE NYAME to affirm the inherent spiritual nature of all African descended diverse people. While we acknowledge and honor the bountiful expression of our individual spiritual beliefs, GYE NYAME is offered as an articulation of our totality and our collective strength to effect positive change.

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"AHF saved my life!"

– Chico

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EMERGENCY

by Cara Page

This is the age to cease the terrorist acts
of slavery
of lost children

of floating bodies on the rivers
of missed history
mis-information
and mis-futures for Black and Brown folk

nothing but the dream
of promised tags
of government body bags
and prison cell numbers

ancestors turning over and over
in shallow graves
i am still an un-amerikan
still a stranger
to the land of my native sisters and brothers

I am unrolled/uncut/unexpressed/u...
from another interplanetary Black universe
are you?

i have seen the blood of my people
spill on this country of
two names (the u.s. and the amerikkka colonized territories)
two memories (those of slaves and those of owners)
two dreams (those of shackles/fields/capitalist industries)
and those of freeeeeeedom)

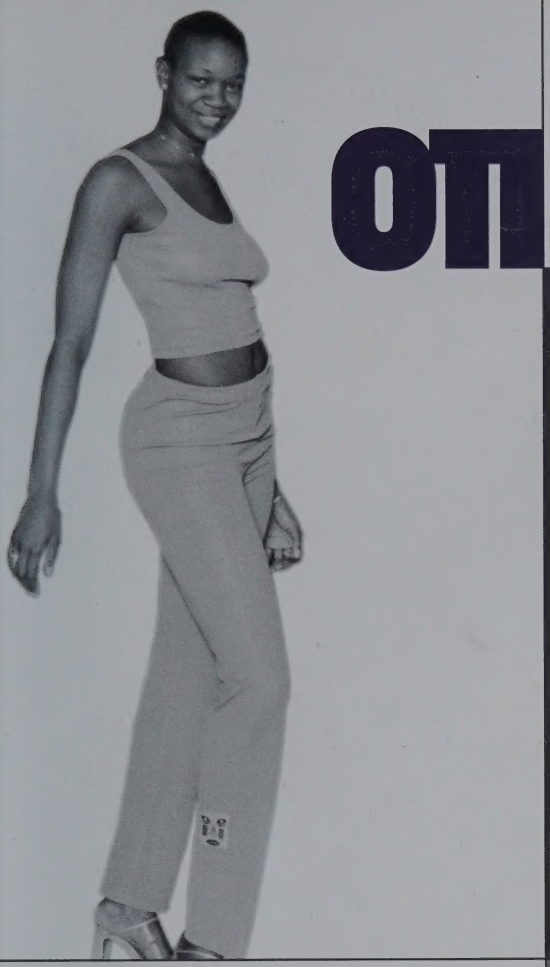
free of religious constraints
free of lies that do not
show me what is real
free of imperialist attacks
and expensive ways
on poor people

i am free of the unknowledge of
unwritten history

i am emerging

from this emergency

ARISE FEEL THE POWER



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Anarita

TRIZIVIR is for adults and adolescents who weigh 88 pounds or more. TRIZIVIR does not cure HIV infection/AIDS or prevent passing HIV to others. At this time, it's not known whether taking TRIZIVIR will slow the progress of HIV disease or help you live longer.

Important Safety Information

TRIZIVIR contains abacavir, which is also called ZIAGEN. About 1 in 20 patients (5%) who take abacavir (as TRIZIVIR or ZIAGEN) will have a **serious allergic reaction** (hypersensitivity reaction) that **may cause death if the drug is not stopped right away.**

You may be having this reaction if:

(1) you get a skin rash, or

(2) you get 1 or more symptoms from at least 2 of the following groups:

- **Fever**
- **Nausea, vomiting, diarrhea, abdominal (stomach area) pain**
- **Extreme tiredness, achiness, generally ill feeling**
- **Sore throat, shortness of breath, cough**

If you think you may be having a reaction, **STOP taking TRIZIVIR and call your doctor right away.**

If you stop treatment with TRIZIVIR because of this serious reaction, **NEVER take abacavir (as TRIZIVIR or ZIAGEN) again.** If you take any of these medicines again after you have had this serious reaction, **you could die within hours.**

NEW for HIV

1 tablet

2 times a day

3 medicines

3 HIV medicines in 1 tablet

- **One tablet, two times a day, with or without food**
- **TRIZIVIR contains ZIAGEN® (abacavir sulfate 300 mg), EPIVIR® (lamivudine 150 mg), and RETROVIR® (zidovudine 300 mg) in a single tablet**

3-in-1 therapy

Talk to your healthcare professional about whether TRIZIVIR may be right for you. For more information, call 1-888-825-5249.

Some patients who have stopped taking abacavir (as TRIZIVIR or ZIAGEN) and who have then started taking abacavir again have had serious or life-threatening allergic (hypersensitivity) reactions. If you must stop treatment with TRIZIVIR for reasons other than symptoms of hypersensitivity, do not begin taking it again without talking to your healthcare provider. If your healthcare provider decides that you may begin taking abacavir (as TRIZIVIR or ZIAGEN) again, you should do so only in a setting with other people to get access to a doctor, if needed.

A written list of these symptoms is on the Warning Card your pharmacist gives you. Carry this Warning Card with you.

Make sure to see your doctor regularly because serious side effects can occur, such as muscle damage and a decrease in red and/or white blood cells, especially in patients with advanced HIV disease or AIDS.

A buildup of lactic acid and severe liver problems, including fatal cases, have been reported with HIV drugs of this type, including the medicines in TRIZIVIR and other antiretrovirals.

The most common side effects of taking the medicines in TRIZIVIR together are nausea, vomiting, diarrhea, loss of appetite, weakness or tiredness, headache, dizziness, pain or tingling of the hands or feet, and muscle and joint pain. Most of these side effects were mild to moderate and did not cause people to stop taking these medicines.[1]

Reference: 1. Data on file, GlaxoSmithKline.

Please see important information for TRIZIVIR on adjacent page.

www.TRIZIVIR.com

gsk GlaxoSmithKline

MEDICATION GUIDE

TRIZIVIR® (TRY-zih-veer) Tablets

Generic name: abacavir sulfate, lamivudine, and zidovudine

Read the Medication Guide you get each time you fill your prescription for Trizivir. There may be new information since you filled your last prescription.

What is the most important information I should know about Trizivir?

Trizivir contains abacavir, which is also called Ziagen®. About 1 in 20 patients (5%) who take abacavir (as Trizivir or Ziagen) will have a **serious allergic reaction** (hypersensitivity reaction) that **may cause death if the drug is not stopped right away**.

You may be having this reaction if:

(1) you get a skin rash, or

(2) you get 1 or more symptoms from at least 2 of the following groups:

- **Fever**
- **Nausea, vomiting, diarrhea, abdominal (stomach area) pain**
- **Extreme tiredness, achiness, generally ill feeling**
- **Sore throat, shortness of breath, cough**

If you think you may be having a reaction, **STOP taking Trizivir and call your doctor right away.**

If you stop treatment with Trizivir because of this serious reaction, **NEVER take abacavir (as Trizivir or Ziagen) again.** If you take any of these medicines again after you have had this serious reaction, **you could die within hours.**

Some patients who have stopped taking abacavir (as Trizivir or Ziagen) and who have then started taking abacavir again have had serious or life-threatening allergic (hypersensitivity) reactions. If you must stop treatment with Trizivir for reasons other than symptoms of hypersensitivity, do not begin taking it again without talking to your health care provider. If your health care provider decides that you may begin taking abacavir (as Trizivir or Ziagen) again, you should do so only in a setting with other people to get access to a doctor if needed.

A written list of these symptoms is on the Warning Card your pharmacist gives you. Carry this Warning Card with you.

Trizivir can have other serious side effects. Be sure to read the section below entitled "What are the possible side effects of Trizivir?"

What is Trizivir?

Trizivir is a medicine used to treat HIV infection. Trizivir includes 3 medicines: Ziagen (abacavir), Epivir® (lamivudine or 3TC®), and Retrovir® (zidovudine, AZT, or ZDV).

All 3 of these medicines are called nucleoside analogue reverse transcriptase inhibitors (NRTIs). When used together, they help lower the amount of HIV in your blood. This helps to keep your immune system as healthy as possible so it can fight infection.

Different combinations of medicines are used to treat HIV infection. You and your doctor should discuss which combination of medicines is best for you.

Trizivir does not cure HIV infection or AIDS. Trizivir has not been studied long enough to know if it will help you live longer or have fewer of the medical problems that are associated with HIV infection or AIDS. Therefore, you must see your health care provider regularly.

Who should not take Trizivir?

Do not take Trizivir if you have ever had a serious allergic reaction (a hypersensitivity reaction) to any of the medicines that make up Trizivir, especially Ziagen (abacavir). If you have had such a reaction, return all of your unused Trizivir to your doctor or pharmacist.

Do not take Trizivir if you weigh less than 90 pounds.

How should I take Trizivir?

To help make sure that your anti-HIV therapy is as effective as possible, take your Trizivir exactly as your doctor prescribes it. Do not skip any doses.

The usual dosage is 1 tablet twice a day. You can take Trizivir with food or on an empty stomach.

If you miss a dose of Trizivir® (abacavir sulfate, lamivudine, and zidovudine), take the missed dose right away. Then, take the next dose at the usual scheduled time. Do not let your Trizivir run out. The amount of virus in your blood may increase if your anti-HIV drugs are stopped, even for a short time. Also, the virus in your body may become harder to treat.

What should I avoid while taking Trizivir?

Do not take Epivir, Retrovir, Combivir®, or Ziagen while taking Trizivir. These medicines are already in Trizivir.

Practice safe sex while using Trizivir. Do not use or share dirty needles. Trizivir does not reduce the risk of passing HIV to others through sexual contact or blood contamination.

Talk to your doctor if you are pregnant or if you become pregnant while taking Trizivir. Trizivir has not been studied in pregnant women. It is not known whether Trizivir will harm the unborn child.

Mothers with HIV should not breastfeed their babies because HIV is passed to the baby in breast milk. Also, Trizivir can be passed to babies in breast milk and could cause the child to have side effects.

What are the possible side effects of Trizivir?

Life-threatening allergic reaction. Trizivir contains abacavir, which is also called Ziagen. Abacavir has caused some people to have a life-threatening allergic reaction (hypersensitivity reaction) that can cause death. How to recognize a possible reaction and what to do are discussed in "What is the most important information I should know about Trizivir?" at the beginning of this Medication Guide.

Lactic acidosis and severe liver problems. The medicines in Trizivir can cause a serious condition called lactic acidosis and, in some cases, this condition can cause death. Nausea and tiredness that don't get better may be symptoms of lactic acidosis. Women are more likely than men to get this serious side effect.

Blood problems. Retrovir, one of the medicines in Trizivir, can cause serious blood cell problems. These include reduced numbers of white blood cells (neutropenia) and extremely reduced numbers of red blood cells (anemia). These blood cell problems are especially likely to happen in patients with advanced HIV disease or AIDS.

Your doctor should be checking your blood cell counts regularly while you are taking Trizivir. This is especially important if you have advanced HIV or AIDS. This is to make sure that any blood cell problems are found quickly.

Muscle weakness. Retrovir, one of the medicines in Trizivir, can cause muscle weakness. This can be a serious problem.

Other side effects. Trizivir can cause other side effects. The most common side effects of taking the medicines in Trizivir together are nausea, vomiting, diarrhea, loss of appetite, weakness or tiredness, headache, dizziness, pain or tingling of the hands or feet, and muscle and joint pain.

This listing of side effects is not complete. Your doctor or pharmacist can discuss with you a more complete list of side effects with Trizivir.

Ask a health care professional about any concerns about Trizivir. If you want more information, ask your doctor or pharmacist for the labeling for Trizivir that was written for health care professionals.

Do not use Trizivir for a condition for which it was not prescribed. Do not give Trizivir to other persons.

GlaxoWellcome

Glaxo Wellcome Inc.
Research Triangle Park, NC 27709

November 2000
MG-011

This Medication Guide has been approved by the US Food and Drug Administration.

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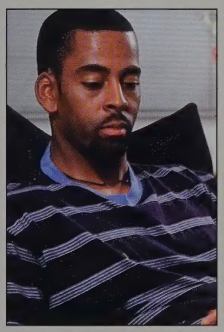
Kujisource.

Kujisource is the only national monthly **Black** HIV/AIDS newsletter. It covers the latest in HIV/AIDS treatment, addresses HIV/AIDS public policy issues, highlights work being done to fight HIV/AIDS in **Black** communities, profiles **African Americans** living with HIV/AIDS, and promotes HIV prevention in **Black** communities. Kujisource is available free nationwide or sent free on request. Just send us your name and address by regular mail, fax or email. Kujisource is mailed in a discreet envelope and you can be removed from the mailing list at any time on request.



www.BlackAIDS.org

www.**Black**AIDS.org is a comprehensive online resource with prevention and treatment information on **African Americans** and HIV/AIDS. You'll find all issues of Kujisource there in both text and PDF format. The site includes links to testing sites, elected officials and sources of HIV/AIDS information of importance to people of **African** descent both in the United States, **Africa** and elsewhere. The entire site is searchable through an advanced facility that includes sound-alike matching. www.**Black**AIDS.org is updated regularly—sometimes more than once a day.

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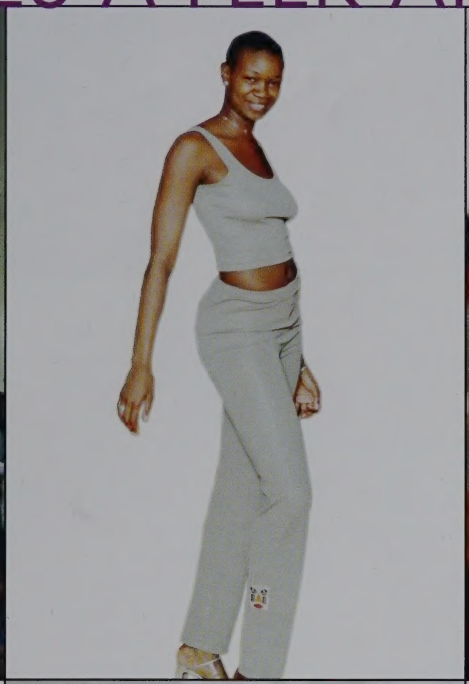
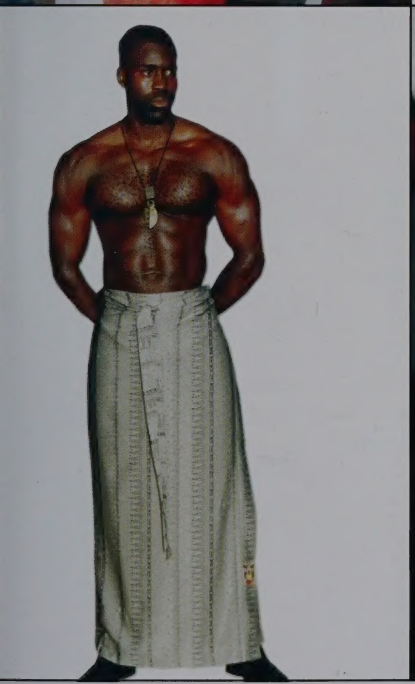
ARISE TAKES A PEEK AT MOSHOOD





The name Moshood AFRIKAN Spirit has become synonymous with a style that personifies "Spirit." Originally from Lagos, Nigeria, Moshood arrived in the early 1980s to make his mark in New York. After years of tireless effort and hard work he opened his first boutique in Brooklyn New York. Moshood's timeless pieces bring together the traditional beauty of African tailoring and a taste of Western flavor. His fluid and elegant designs have been embraced from Harlem to Soweto, Lagos to Bahia, London to Tokyo, and New York to Los Angeles.

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"There is in this world no such force as the force of one determined to rise"
W.E.B. Dubois (1868 –1963)

Jeannette Alexander and Rose Dominguez Flournoy are two women that have shaped our perspective on power. Each woman taught us that power is not *what* you have. True power is "what you *do* with what you have." Sunday afternoon rarely met the Alexander home without a fresh pot of greens, macaroni and cheese, smothered savory meats and hot buttered corn bread. For Mrs. Flournoy, Sunday was reserved for menudo, pan de dulce and homemade tortillas slathered with butter. In each instance, the meals came together with a prayer and the incredible talents of these women who reached into what seemed to be empty cupboards and created meals that filled the hearts and souls of their families.

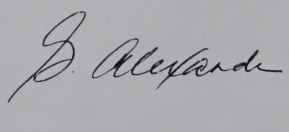
ARISE celebrates our Political Power in this country as a diverse community of African descent. For centuries we have forged new paths, created new laws and changed the course of history by making our voices heard at every level of government. Oftentimes our power came about much like those meals—we reached into our individual and collective cupboards and drew forth faith, hope and courage. Armed with those values we strategized and set about the business of creating change. The individuals named to the left, while exemplary, are but a mere fraction of the women and men in this country who have shaped our world. We could circle the globe with all the names of those who advocate, build, affirm, legislate and create change on behalf of our diverse community.

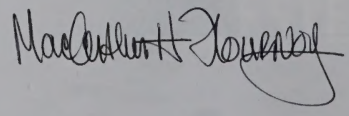
In this issue, ARISE takes an in-depth look at the Human Rights Campaign and their intent to reach out on page 20. The legacy of leadership embodied by the Congressional Black Caucus is explored in part, as we have identified ten outstanding members of this esteemed body beginning on page 18. It has been one year since ARISE first introduced the story of Arthur J. Warren, a young black gay man who was murdered. We examine how the community responded to his death and the new life of hope that emerged from this horrific incident. ARISE takes great pleasure in presenting the artistry of Keina B. Davis, a young woman who crafts stories of power with a paintbrush and canvas. All this and more follows on the subsequent pages.

The aim is simple. To remind you of what your forbears always knew. **You are profoundly and infinitely powerful.** As an individual or as a tapestry of community woven together, we can create change in our lives, our family, our community and the world in which we live. We have so great a cloud of witnesses and ancestors that have gone before us to remind us of this simple truth: Power is not what we have—it's what we do with what we have. Arise!

Glenn Alexander
Publisher
galexander@arisemag.com

MacArthur H. Flournoy
Publisher
mhflournoy@arisemag.com



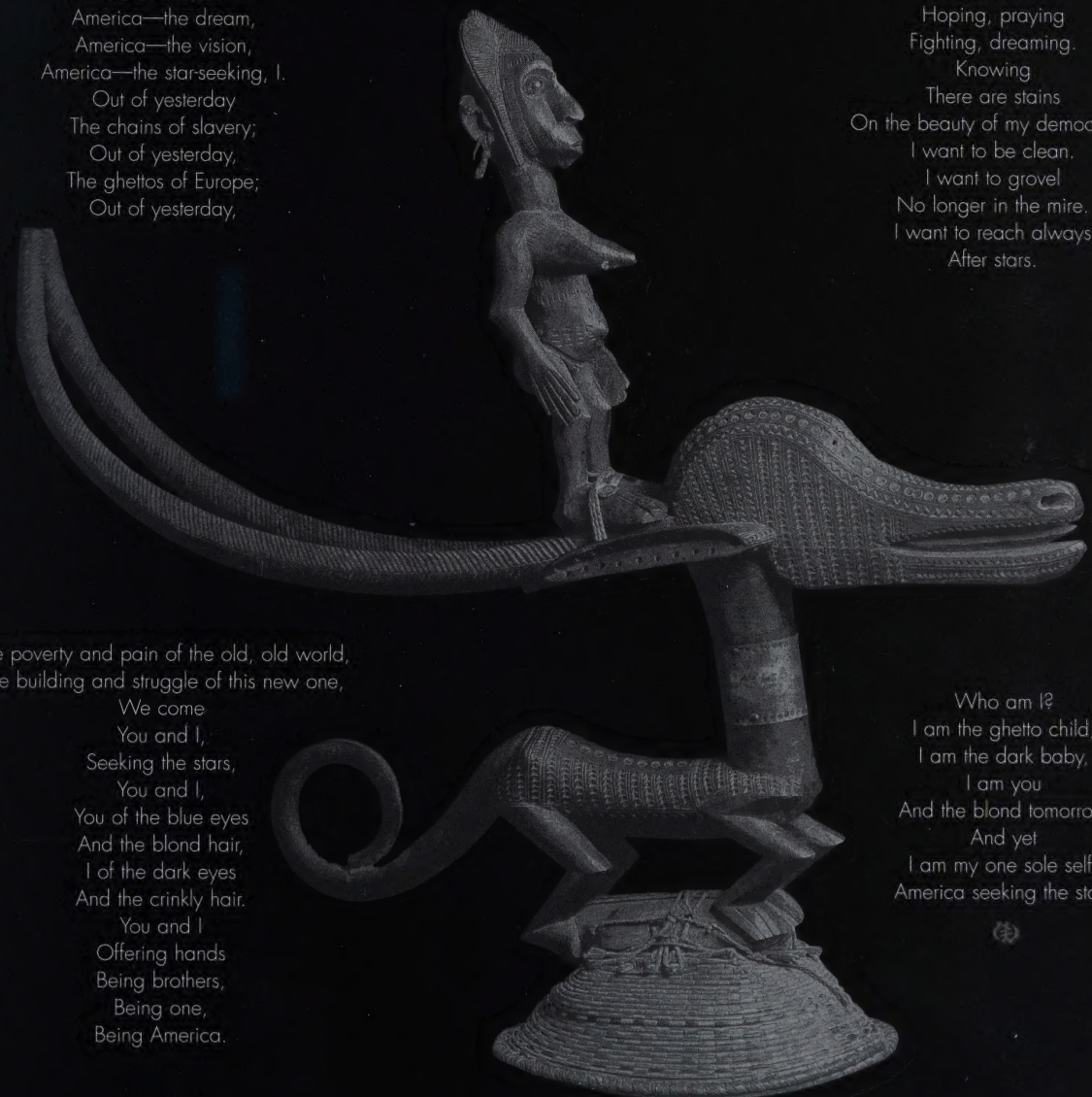


AMERICA

Langston Hughes

Little dark baby,
Little Jew baby,
Little outcast,
America is seeking the stars,
America is seeking tomorrow.
You are America.
I am America
America—the dream,
America—the vision,
America—the star-seeking, I.
Out of yesterday
The chains of slavery;
Out of yesterday,
The ghettos of Europe;
Out of yesterday,
The poverty and pain of the old, old world,
The building and struggle of this new one,
We come
You and I,
Seeking the stars,
You and I,
You of the blue eyes
And the blond hair,
I of the dark eyes
And the crinkly hair.
You and I
Offering hands
Being brothers,
Being one,
Being America.

You and I.
And I?
Who am I?
You know me:
I am Crispus Attucks at the Boston Tea Party;
Jimmy Jones in the ranks of the last black troops
marching for democracy.
I am Sojourner Truth preaching and praying
for the goodness of this wide, wide land;
Today's black mother bearing tomorrow's America.
Who am I?



You know me,
Dream of my dreams,
I am America.
I am America.
I am America seeking the stars.
America—
Hoping, praying
Fighting, dreaming.
Knowing
There are stains
On the beauty of my democracy,
I want to be clean.
I want to grovel
No longer in the mire.
I want to reach always
After stars.

Who am I?
I am the ghetto child,
I am the dark baby,
I am you
And the blond tomorrow
And yet
I am my one sole self,
America seeking the stars

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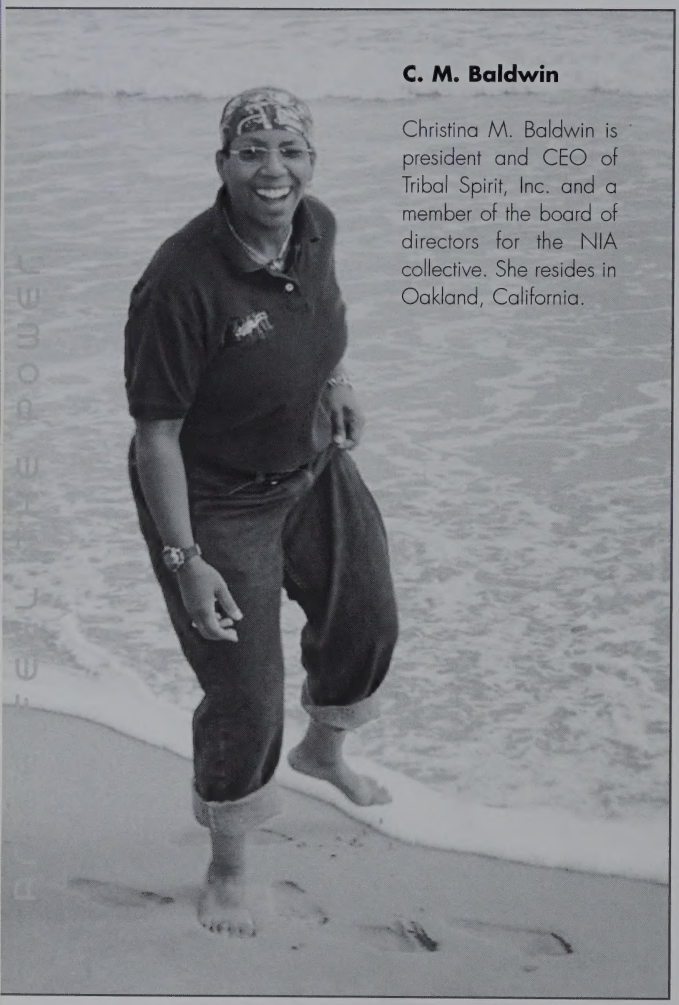


C. M. Baldwin

Christina M. Baldwin is president and CEO of Tribal Spirit, Inc. and a member of the board of directors for the NIA collective. She resides in Oakland, California.

Cara Page

Cara Page is a performance poet, artist and healer. She is founder of Deeper Waters Productions, a company which seeks to promote workshops on healing and transformation for people of color walking across the boundaries of sexuality, race, class and gender. She resides in Durham, North Carolina.

Samiya A. Bashir

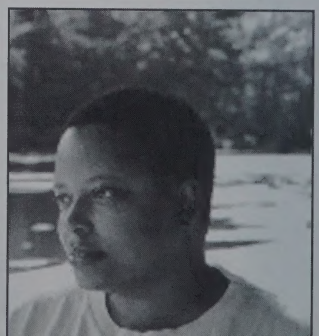
Samiya A. Bashir, author of *Role Call: A Generational Anthology of Social & Political Black Literature & Art*, is a poet, writer and editor living in New York City. Her poetry has most recently been published in *Warpland Journal*, *Kuumba #4*, *Bum Rush the Page: A Def Poetry Jam* and *Other Countries: Voices Rising*.

Drew Alise Timmens

Drew has been a working journalist for nearly two years. She began her career with the online magazine LesbiaNation.com where she continues to be a regular contributor. She also writes for *Venus Magazine* and now, as of this issue, for *Arise*. She lives in Ohio with her two Airedales, one mother and far too many cats.

Loren R. Javier

Loren R. Javier works to expand the visibility of the diversity within the lesbian, gay, bisexual and transgender community as the Cultural Interest Media Manager for GLAAD, the Gay and Lesbian Alliance Against Defamation. Loren has been part of GLAAD's staff for over seven years, and has developed and presented a variety of media trainings and panels for and about LGBTQ people of color. In 1997, he was named one of the "Best and Brightest Under 30" by *The Advocate*, in recognition of his work in the LGBT and online communities.



It's Time To Plan Your Future With VIRACEPT®.

Because it's strong and effective. Keep your viral load down with the #1 prescribed HIV medication of its kind.* VIRACEPT works with you to keep your life on track.

Because it's easy to live with. VIRACEPT's easy dosing schedule and manageable side effects have been helping all kinds of people continue to lead their lives on their own terms.

Because it saves future options. When choosing a treatment plan, it's important to consider what options you will have in the future. Studies show taking VIRACEPT early on leaves you with choices in treatment for later. Ask your doctor about your future with VIRACEPT.

VIRACEPT®
nelfinavir mesylate
tablets and oral powder

VIRACEPT is indicated in combination with other antiretroviral agents for the treatment of HIV infection. The most common side effect of VIRACEPT is diarrhea, which can usually be controlled with over-the-counter treatments. Some prescription and non-prescription drugs and supplements should not be taken with VIRACEPT, so talk to your doctor first. For some people, protease inhibitors have been associated with the onset or worsening of diabetes mellitus and hyperglycemia, changes in body fat, and increased bleeding in hemophiliacs. **HIV drugs do not cure HIV infection or prevent you from spreading the virus.**

Refer to the important information on the next page. For more information, call toll free 1-888-VIRACEPT or visit www.viracept.com.

Agouron®
Pharmaceuticals, Inc.
A Pfizer Company

*IMS HEALTH National Prescription Audit™ data for Protease Inhibitors, 1/00-12/00.

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Agouron®
Pharmaceuticals, Inc.
A Pfizer Company

VIRACEPT®

(nelfinavir mesylate)

Tablets and Oral Powder

Information for Patients

about VIRACEPT® (VI-ra-cept)

Generic Name: nelfinavir (nel-FIN-na-veer) mesylate

For the Treatment of Human Immunodeficiency Virus (HIV) Infection

Please read this information carefully before taking VIRACEPT. Also, please read this leaflet each time you renew the prescription, just in case anything has changed. This is a summary and not a replacement for a careful discussion with your doctor. You and your doctor should discuss VIRACEPT when you start taking this medication and at regular checkups. You should remain under a doctor's care when taking VIRACEPT and should not change or stop treatment without first talking with your doctor.

Alert: Find out about medicines that should NOT be taken with VIRACEPT. Please also read the section "MEDICINES YOU SHOULD NOT TAKE WITH VIRACEPT™.

WHAT IS VIRACEPT AND HOW DOES IT WORK?

VIRACEPT is used in combination with other antiretroviral drugs in the treatment of people with human immunodeficiency virus (HIV) infection. Infection with HIV leads to the destruction of CD4 T cells, which are important to the immune system. After a large number of CD4 cells have been destroyed, the infected person develops acquired immune deficiency syndrome (AIDS).

VIRACEPT works by blocking HIV protease (a protein-cutting enzyme), which is required for HIV to multiply. VIRACEPT has been shown to significantly reduce the amount of HIV in the blood. Although VIRACEPT is not a cure for HIV or AIDS, VIRACEPT can help reduce your risk for death and illness associated with HIV. Patients who took VIRACEPT also had significant increases in the number of CD4 cell count.

VIRACEPT should be taken together with other antiretroviral drugs such as Retrovir® (zidovudine, AZT), Epivir® (lamivudine, 3TC), or Zerit® (stavudine, d4T). Taking VIRACEPT in combination with other antiretroviral drugs reduces the amount of HIV in the body (viral load) and raises CD4 counts.

VIRACEPT may be taken by adults, adolescents, and children 2 years of age or older. Studies in infants younger than 2 years of age are now taking place.

DOES VIRACEPT CURE HIV OR AIDS?

VIRACEPT is not a cure for HIV infection or AIDS. People taking VIRACEPT may still develop opportunistic infections or other conditions associated with HIV infection. Some of these conditions are pneumonia, herpes virus infections, *Mycobacterium avium* complex (MAC) infections, and Kaposi's sarcoma.

There is no proof that VIRACEPT can reduce the risk of transmitting HIV to others through sexual contact or blood contamination.

WHO SHOULD OR SHOULD NOT TAKE VIRACEPT?

Together with your doctor, you need to decide whether VIRACEPT is appropriate for you. In making your decision, the following should be considered:

Allergies: If you have had a serious allergic reaction to VIRACEPT, you must not take VIRACEPT. You should also inform your doctor, nurse, or pharmacist of any known allergies to substances such as other medicines, foods, preservatives, or dyes.

If you are pregnant: The effects of VIRACEPT on pregnant women or their unborn babies are not known. If you are pregnant or plan to become pregnant, you should tell your doctor before taking VIRACEPT.

If you are breast-feeding: You should discuss with your doctor the best way to feed your baby. You should be aware that if your baby does not already have HIV, there is a chance that it can be transmitted through breast-feeding. **Women should not breast-feed if they have HIV.**

Children: VIRACEPT is available for the treatment of children 2 through 13 years of age with HIV. There is a powder form of VIRACEPT that can be mixed with milk, baby formula, or foods like pudding. Instructions on how to take VIRACEPT powder can be found in a later section that discusses how VIRACEPT Oral Powder should be prepared.

If you have liver disease: VIRACEPT has not been studied in people with liver disease. If you have liver disease, you should tell your doctor before taking VIRACEPT.

Other medical problems: Certain medical problems may affect the use of VIRACEPT. Some people taking protease inhibitors have developed new or more serious diabetes or high blood sugar. Some people with hemophilia have had increased bleeding. It is not known whether the protease inhibitors caused these problems. Be sure to tell your doctor if you have hemophilia types A and B, diabetes mellitus, or an increase in thirst and/or frequent urination.

Changes in body fat have been seen in some patients taking protease inhibitors. These changes may include increased amount of fat in the upper back and neck ("buffalo hump"), breast, and around the trunk. Loss of fat from the face, legs and arms may also happen. The cause and long-term health effects of these conditions are not known at this time.

CAN VIRACEPT BE TAKEN WITH OTHER MEDICATIONS?

VIRACEPT may interact with other drugs, including those you take without a prescription. You must discuss with your doctor any drugs that you are taking or are planning to take before you take VIRACEPT.

Medicines you should not take with VIRACEPT:

Propulsid® (cisapride, for heartburn)

Cordarone® (amiodarone, for irregular heartbeat)

Quinidine (for irregular heartbeat), also known as Quinaglute®, Cardioquin®, Quinidex®, and others

Ergot derivatives (Cafergot® and others, for migraine headache)

Halcion® (triazolam)

Versed® (midazolam)

Mevacor® (lovastatin, for cholesterol lowering)

Zocor® (simvastatin, for cholesterol lowering)

Taking the above drugs with VIRACEPT may cause serious and/or life-threatening adverse events.

Rifampin® (for tuberculosis), also known as Rimactane®, Rifadin®, Rifater®, or Rifamate®
This drug reduces blood levels of VIRACEPT.

Dose reduction required if you take VIRACEPT with: Mycobutin® (rifabutin, for MAC); you will need to take a lower dose of Mycobutin.

A change of therapy should be considered if you are taking VIRACEPT with:

Phenobarbital

Phenytoin (Dilantin® and others)

Carbamazepine (Tegretol® and others)

These agents may reduce the amount of VIRACEPT in your blood and make it less effective.

Oral contraceptives ("the pill")

If you are taking the pill to prevent pregnancy, you should use a different type of contraception since VIRACEPT may reduce the effectiveness of oral contraceptives.

Special considerations

Before you take Viagra® (sildenafil) with VIRACEPT, talk to your doctor about possible drug interactions and side effects. If you take Viagra and VIRACEPT together, you may be at increased risk of side effects of Viagra such as low blood pressure, visual changes, and penile erection lasting more than 4 hours. If an erection lasts longer than 4 hours, you should seek immediate medical assistance to avoid permanent damage to your penis. Your doctor can explain these symptoms to you.

It is not recommended to take VIRACEPT with the cholesterol-lowering drugs Mevacor® (lovastatin) or Zocor® (simvastatin) because of possible drug interactions. There is also an increased risk of drug interactions between VIRACEPT and Lipitor® (atorvastatin) and Baycol® (cerivastatin); talk to your doctor before you take either of these cholesterol reducing drugs with VIRACEPT.

Taking St. John's wort (hypericum perforatum), an herbal product sold as a dietary supplement, or products containing St. John's wort with VIRACEPT is not recommended. Talk with your doctor if you are taking or are planning to take St. John's wort. Taking St. John's wort may decrease VIRACEPT levels and lead to increased viral load and possible resistance to VIRACEPT or cross resistance to other antiretroviral drugs.

HOW SHOULD VIRACEPT BE TAKEN WITH OTHER ANTI-HIV DRUGS?

Taking VIRACEPT together with other anti-HIV drugs increases their ability to fight the virus. It also reduces the opportunity for resistant viruses to grow. Based on your history of taking other anti-HIV medicine, your doctor will direct you on how to take VIRACEPT and other anti-HIV medicines. These drugs should be taken in a certain order or at specific times. This will depend on how many times a day each medicine should be taken. It will also depend on whether it should be taken with or without food.

Nucleoside analogues: No drug interaction problems were seen when VIRACEPT was given with:

Retrovir (zidovudine, AZT)

Epivir (lamivudine, 3TC)

Zerit (stavudine, d4T)

Videx® (didanosine, ddI)

If you are taking both Videx (ddI) and VIRACEPT:
Videx should be taken without food, on an empty stomach. Therefore, you should take VIRACEPT with food one hour after or more than two hours before you take Videx.

Nonnucleoside reverse transcriptase inhibitors (NNRTIs):

When VIRACEPT is taken together with:

Viramune® (nevirapine)

The amount of VIRACEPT in your blood is unchanged. A dose adjustment is not needed when VIRACEPT is used with Viramune.

Sustiva™ (efavirenz)

The amount of VIRACEPT in your blood may be increased. A dose adjustment is not needed when VIRACEPT is used with Sustiva.

Other NNRTIs

VIRACEPT has not been studied with other NNRTIs.

Other protease inhibitors:

When VIRACEPT is taken together with:

Crixivan® (indinavir)

The amount of both drugs in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Norvir™ (ritonavir)

The amount of VIRACEPT in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Invirase® (saquinavir)

The amount of saquinavir in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

WHAT ARE THE SIDE EFFECTS OF VIRACEPT?

Like all medicines, VIRACEPT can cause side effects. Most of the side effects experienced with VIRACEPT have been mild to moderate. Diarrhea is the most common side effect in people taking VIRACEPT, and most adult patients had at least mild diarrhea at some point during treatment. In clinical studies, about 15-20% of patients receiving VIRACEPT 750 mg (three tablets) three times daily or 1250 mg (five tablets) two times daily had four or more loose stools a day. In most cases, diarrhea can be controlled using antidiarrheal medicines, such as Imodium® A-D (loperamide) and others, which are available without a prescription.

Other side effects that occurred in 2% or more of patients receiving VIRACEPT include nausea, gas and rash.

There were other side effects noted in clinical studies that occurred in less than 2% of patients receiving VIRACEPT. However, these side effects may have been due to other drugs that patients were taking or to the illness itself. Except for diarrhea, there were not many differences in side effects in patients who took VIRACEPT along with other drugs compared with those who took only the other drugs. For a complete list of side effects, ask your doctor, nurse, or pharmacist.

HOW SHOULD I TAKE VIRACEPT?

VIRACEPT is available only with your doctor's prescription. Your doctor may prescribe the light blue VIRACEPT Tablets either as 1250 mg (five tablets) taken two times a day or as 750 mg (three tablets) taken three times a day. VIRACEPT should always be taken with a meal or a light snack. VIRACEPT tablets are film-coated to help make the tablets easier to swallow.

Take VIRACEPT exactly as directed by your doctor. Do not increase or decrease any dose or the number of doses per day. Also, take this medicine for the exact period of time that your doctor has instructed. **Do not stop taking VIRACEPT without first consulting with your doctor, even if you are feeling better.**

Only take medicine that has been prescribed specifically for you. Do not give VIRACEPT to others or take medicine prescribed for someone else.

The dosing of VIRACEPT may be different for you than for other patients. **Follow the directions from your doctor, exactly as written on the label.** The amount of VIRACEPT in the blood should remain somewhat consistent over time. Missing doses will cause the concentration of VIRACEPT to decrease; therefore, **you should not miss any doses.** However, if you miss a dose, you should take the dose as soon as possible and then take your next scheduled dose and future doses as originally scheduled.

Dosing in adults (including children 14 years of age and older)

The recommended adult dose of VIRACEPT is 1250 mg (five tablets) taken two times a day or 750 mg (three tablets) taken three times a day. Each dose should be taken with a meal or light snack.

Dosing in children 2 to 13 years of age

The VIRACEPT dose in children depends on their weight. The recommended dose is 20 to 30 mg/kg (or 9 to 14 mg/pound) per dose, taken three times daily with a meal or light snack. This can be administered either in tablet form or, in children unable to take tablets, as VIRACEPT Oral Powder.

Dose instructions will be provided by the child's doctor. The dose will be given three times daily using the measuring scoop provided, a measuring teaspoon, or one or more tablets depending on the weight and age of the child. The amount of oral powder or tablets to be given to a child is described in the chart below.

Pediatric Dose to Be Administered Three Times Daily

Body Weight		Number of	Number of	Number of
Kg	Lb	Level Scoops*	Level Teaspoons†	Tablets
7 to <8.5	15.5 to <18.5	4	1	—
8.5 to <10.5	18.5 to <23	5	1 1/4	—
10.5 to <12	23 to <26.5	6	1 1/2	—
12 to <14	26.5 to <31	7	1 3/4	—
14 to <16	31 to <35	8	2	—
16 to <18	35 to <39.5	9	2 1/4	—
18 to <23	39.5 to <50.5	10	2 1/2	2
≥23	≥50.5	15	3 3/4	3

In measuring oral powder, the scoop or teaspoon should be level.

* 1 level scoop contains 50 mg of VIRACEPT. Use only the scoop provided with your VIRACEPT bottle.

† 1 level teaspoon contains 200 mg of VIRACEPT. Note: **A measuring teaspoon used for dispensing medication** should be used for measuring VIRACEPT Oral Powder. Ask your pharmacist to make sure you have a medication dispensing teaspoon.

How should VIRACEPT Oral Powder be prepared?

The oral powder may be mixed with a small amount of water, milk, formula, soy formula, soy milk, dietary supplements, or dairy foods such as pudding or ice cream. Once mixed, the entire amount must be taken to obtain the full dose.

Do **not** mix the powder with any acidic food or juice, such as orange or grapefruit juice, apple juice, or apple sauce, because this may create a bitter taste.

Once the powder is mixed, it may be stored at room temperature or refrigerated for up to 6 hours. Do **not** heat the mixed dose once it has been prepared.

Do **not** add water to bottles of oral powder.

VIRACEPT powder is supplied with a scoop for measuring. For help in determining the exact dose of powder for your child, please ask your doctor, nurse, or pharmacist.

VIRACEPT Oral Powder contains aspartame, a low-calorie sweetener, and therefore should not be taken by children with phenylketonuria (PKU).

HOW SHOULD VIRACEPT BE STORED?

Keep VIRACEPT and all other medicines out of the reach of children. Keep bottle closed and store at room temperature (between 59°F and 86°F) away from sources of moisture such as a sink or other damp place. Heat and moisture may reduce the effectiveness of VIRACEPT.

Do not keep medicine that is out of date or that you no longer need. Be sure that if you throw any medicine away, it is out of the reach of children.

Discuss all questions about your health with your doctor. If you have questions about VIRACEPT or any other medication you are taking, ask your doctor, nurse, or pharmacist. You can also call 1.888.VIRACEPT (1.888.847.2237) toll free.

Call 1.888.VIRACEPT

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La Jolla, California, 92037, USA

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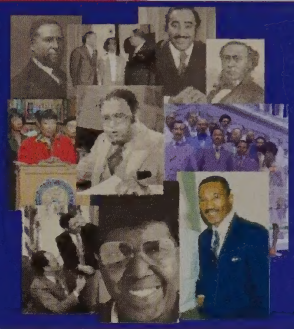
Rev. 01/25/01

BRIEF HISTORY OF THE CONGRESSIONAL BLACK CAUCUS



On January 2, 1969, Shirley Chisholm of New York, Louis Stokes of Ohio and Bill Clay of Missouri joined William Dawson of Chicago, Adam Clayton Powell, Jr. of New York, Charles Diggs of Detroit, Robert Nix of Philadelphia, Augustus Hawkins of Los Angeles and John Conyers, Jr. of Detroit as African-American members of Congress. The group met as the Democratic Select Committee under the leadership of Charles Diggs. Shortly thereafter, Diggs called a meeting of the group, which now included newly elected members George Collins of Illinois, Parren Mitchell of Maryland, Charles Rangel of New York and Walter E. Fauntroy, the delegate from the District of Columbia, to discuss formal organization, including the election of officers and the formation of committees. On February 2, 1971, at the suggestion of Mr. Rangel, the group agreed to be known as the Congressional Black Caucus.

The goals of the Congressional Black Caucus (CBC) are to positively influence the course of events pertinent to African Americans and others of similar experience and situation, and to achieve greater equity for persons of African descent in the design and content of domestic and international programs and services. The Caucus has not only been at the forefront of issues affecting African Americans, but has garnered international acclaim for advancing agendas aimed at protecting human rights and civil rights for all people. Today, the Congressional Black Caucus stands thirty-eight members strong.

Upon her election as Chair of the Congressional Black Caucus for the 107th Congress, Congresswoman Eddie Bernice Johnson expounded on the history and hope of the CBC: "The Congressional Black Caucus is one of the world's most esteemed bodies, with a history of positive activism unparalleled in our nation's history.... Whether the issue is popular or unpopular, simple or complex, the CBC has fought for thirty years to protect the fundamentals of democracy. Its impact is recognized throughout the world.... The nation will face serious challenges over the next two years. At the same time, it will be blessed with unprecedented opportunities. Over the past eight years, the progress that minorities have fought for through centuries of struggle finally began to be realized. The Caucus is committed to ensuring that the standard of living for minorities in America does not retrogress, but instead rises to meet the expectations of both our ancestors and our children.... The Congressional Black Caucus is probably the closest group of legislators on the Hill. We work together almost incessantly; we are friends and, more importantly, a family of freedom fighters. Our diversity makes us stronger, and the expertise of all of our members has helped us be effective beyond our numbers."

For more information on the Congressional Black Caucus, visit: http://www.house.gov/ebjohnson/cbcmain.htm or http://www.cbcfonline.org/

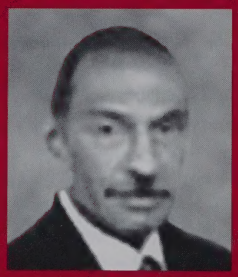
LEADERS

We need leaders—neither saints nor sparkling television personalities—who can situate themselves within a larger historical narrative of this country and our world, who can grasp the complex dynamics of our peoplehood and imagine a future grounded in the best of our past, yet who are attuned to the frightening obstacles that now perplex us.

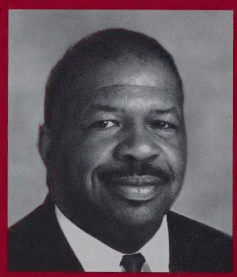
—Cornell West
Philosopher, Activist and Writer

The Congressional Black Caucus has been a quasar in a universe that has at times been less than accommodating to people of African descent. Their fortitude in proclaiming what is socially, morally, and hence, politically right has not waned in their thirty-three year history. This esteemed body of men and women has distinguished itself as the purveyor of justice often in the face of opposition, carrying the concerns of African Americans before every branch of government. The increase in federal funding to address HIV/AIDS in the black community came about as a result of several Congressional Black Caucus members championing the

Del. Donna Christian-Christensen
Virgin Islands (D)
Committees:
Resources,
Small Business
1510 Longworth House Office Building
Washington, DC 20515
202-225-1790



Rep. John Conyers
Michigan (D)
14th Congressional District
(Columbia, Charleston, Orangeburg, Sumter)
Committees:
Judiciary
2426 Rayburn House Office Building
Washington, DC 20515
202-225-5126



Rep. Elijah Cummings
Maryland (D)
7th Congressional District
(Baltimore)
Committees:
Transportation and Infrastructure,
Government Reform
1632 Longworth House Office Building
Washington, DC 20515
202-225-4741

Rep. Sheila Jackson-Lee
Texas (D)
18th Congressional District
(Houston)
Committees:
Judiciary, Science
410 Cannon House Office Building
Washington, DC 20515
202-225-3816

Rep. Eddie Bernice John
Texas (D)
30th Congressional Dis
(Dallas, Irving,
DFW Airport, Love Fie
Committees:
Transportation and
Infrastructure, Scienc
1511 Longworth Hou
Office Building
Washington, DC 205
202-225-8885

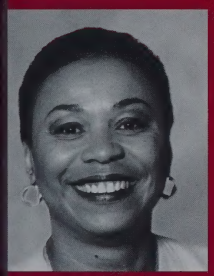
To contact your representative by email, go to www.house.gov/writerep/. For a complete list of the entire Cong

among us

voice of equity and access to health care before the nation. Many of the issues that we all grapple with; housing, employment, health care, business ownership and a plethora of others have been touched by the hands of Congressional Black Caucus members who understand the complexities of decision making and brokering justice.

As we move toward congressional elections in November 2002 we invite you, encourage you and even implore you to acquaint yourself with your congressional leadership and the critical issues that will be called into question. There is a scriptural passage that asks the poignant question "Who will go for us." The decision is ours to make in terms of who will be our representative.

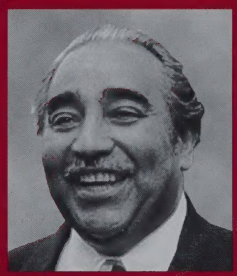
Still, there are those particular members of the Congressional Black Caucus who have distinguished themselves as genuine warriors. Their contributions are to be valued and their dedication revered. The following is merely a sample of the men and women who serve on the front lines of this great nation waging the war for social justice. They have defied the odds to emerge as leaders extolling the virtues of tenacity, faith and unrelenting courage. Without a doubt, these women and men of the Congressional Black Caucus understand what it means to ARISE.



Rep. Barbara Lee
California (D)
h Congressional District
(Alameda, Oakland,
Berkeley)
Committees:
nternational Relations,
Financial Services
426 Cannon House
Office Building
Vashington, DC 20515
202-225-2661

Rep. John Lewis
Georgia (D)
5th Congressional District
(Atlanta, Clayton County,
Dekalb County)
Committees:
Ways and Means
343 Cannon House
Office Building
Washington, DC 20515
202-225-3801

Del. Eleanor Holmes Norton
District of Columbia (D)
Committees:
Government Reform,
Transportation
2136 Rayburn House
Office Building
Washington, DC 20515
202-225-8050



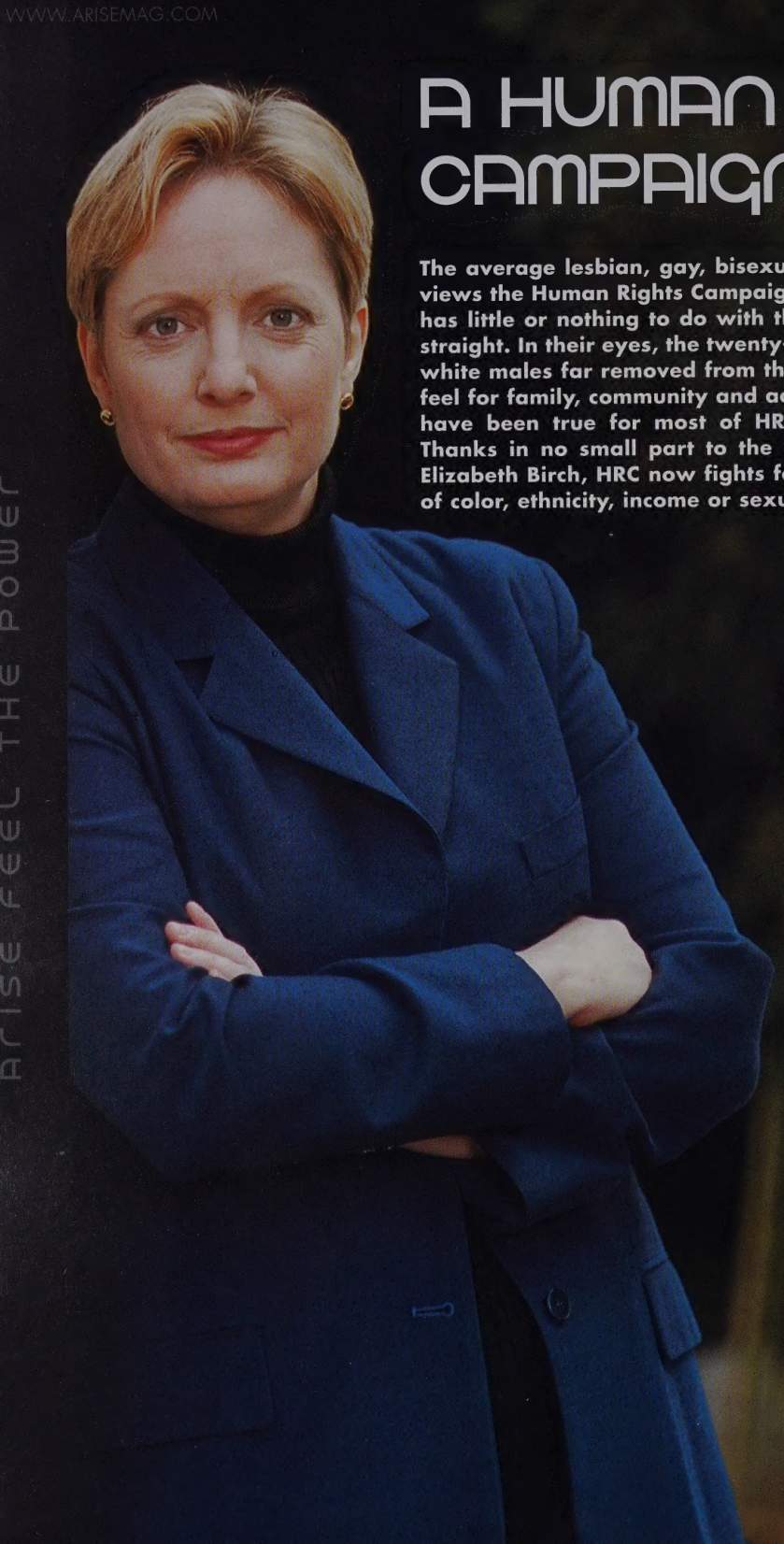
Rep. Charles Rangel
New York (D)
15th Congressional District
(Harlem, Upper
Manhattan, Bronx)
Committees:
Ways and Means
2354 Rayburn House
Office Building
Washington, DC 20515
202-225-4365

Rep. Maxine Waters
California (D)
35th Congressional District
(Los Angeles)
Committees:
Judiciary,
Financial Services
2344 Rayburn
House Office Building
Washington, DC 20515
202-225-2201

onal Black Caucus of the 107th United States Congress visit their website at www.house.gov/ebjohnson/cbcmain.htm

A HUMAN RIGHTS CAMPAIGN FOR ALL

DREW ALISE TIMMENS



The average lesbian, gay, bisexual or transgendered person of color views the Human Rights Campaign (HRC) as an amorphous entity that has little or nothing to do with the lives of colored folk—gay/SGL or straight. In their eyes, the twenty-one-year-old organization is for rich white males far removed from the hunger many LGBT people of color feel for family, community and acceptance. While this perception may have been true for most of HRC's existence, times have changed. Thanks in no small part to the efforts of current executive director Elizabeth Birch, HRC now fights for the rights of all people regardless of color, ethnicity, income or sexual orientation.

"I know how we're seen. We get the feedback and we know it's horrendous. The issue is: What do [we] do about it?" Birch says. That was the overriding question when she was hired six years ago and it remains a question asked every day as she and the organization slowly move forward toward an answer.

The Human Rights Campaign Fund, as it was then known, was founded in 1980 by New England gay rights activist Steve Endean in response to right-wing groups, like the National Conservative Political Action Committee and the Moral Majority, that raised millions of dollars for conservative ideologues. The Fund's goal was to do the same with gay-friendly candidates.

Ironically, the group's first advisory committee included several people of color—Joan Baez, Cesar Chavez and Andrew Young among them—but somehow lost its inclusiveness over time.

"We were very much a majority white organization when we were founded. It's not unlike a lot of LGBT organizations in their infancy and it's wrong. I wish it had been just that much more visionary when it began," Birch laments.

Birch came to the Fund in January 1995 after great success as director

of global litigation for Apple Computer. She was well prepared for struggle. As one of a handful of top female executives in Silicon Valley, she was used to being a minority player in the big leagues. She had scratched and scraped for everything she'd obtained—education, position, money—after being thrown out of the house at sixteen years old because she was gay. Overnight she became dirt poor, homeless and, as she obtained an education, drowning in debt. Birch knew that if the Fund's board of directors chose to hire her, they'd better be prepared for change.

"I made it clear to the board during my interview process that what had kept me from the Human Rights Campaign Fund—both my heart and my money—was that I felt it didn't reflect the diversity, complexity and the ideological breadth of our community. If they hired me, [I would try] to really bust it open and to do everything I could to redefine [the organization]," she recalls.

One of the first changes came in April 1995 when the board voted to support affirmative action. This change was followed a few months later by a decision to drop "Fund" from its name and adopt the equal sign as its logo. Both decisions were indicative of a desire to make HRC more inclusive, less obviously money-driven and more supportive of equal rights for all LGBTs, including people of color.

"We were very much a majority white organization when we were founded. It's not unlike a lot of LGBT organizations in their infancy and it's wrong. I wish it had been just that much more visionary when it began."

—HRC executive director Elizabeth Birch

Psychologically, the decision to support affirmative action probably marked a profound fork in the road. The vote brought HRC more in line with its coalition partners in the Leadership Conference on Civil Rights (LCCR), a fifty-year-old umbrella organization of over 185 progressive groups that has been involved in every piece of civil rights legislation enacted in modern U.S. history. The Human Rights Campaign became a member in September 1988 and has sat on LCCR's executive committee since 1994.

The role of LCCR in effecting change within HRC cannot be overestimated. Birch has wisely used the coalition to learn about issues important to people of color and to form strong partnerships with other member organizations like founding member NAACP; the National Urban League; and the National Council of La Raza, to name a few. In turn, HRC has become a very powerful voice not only for gay rights, but also for civil rights for all Americans, earning the respect of the civil rights community.

Hilary Shelton was a director with the United Methodist Church General Board of Church and Society when he first met Birch. Now, he is the director of NAACP's Washington Bureau. Both positions placed him in frequent contact with HRC staff on legislative and policy issues. He is somewhat amused when told that some blacks view HRC as very white-male-oriented. "That's fascinating! The reason I say that is that's so far removed from the way we've thought about them. Most of the leadership at HRC that I know is female."

Shelton's not far off. Eleven of twenty-two senior staff, including Birch, are women. At least two are women of color. The women hold very influential positions such as Constituency Field Organizer Donna Payne; Political Director Winnie Stachelberg; Senior Policy Advocate Tracey St. Pierre; Deputy Field Director Liz Seaton; and Deputy Director for Legislation Nancy Buermeyer.

These women, along with other HRC staff, have made their mark on big-time Washington politics. Like many Congressional Black Caucus (CBC) members, John Lewis (D-GA) is a veteran of the Civil Rights Movement and is not easily impressed. Nevertheless, he is very taken with Birch and HRC. Birch counts him among her closest advisors.

"These people—and for the most part they're young—are energetic and smart. When they come into a congressional office they know what they're talking about. They have the facts and you have to be impressed with them. They're very organized," he says.

Both Lewis and Shelton credit Birch personally for HRC's political acumen. "One reason I think we've been able to be supportive is that Elizabeth is so dependable, so reliable," Lewis says. "When the Human Rights Campaign brings you information or gives you a set of facts, you can go to the bank on it."

Shelton adds, "There's a depth to her perceptions that is just priceless to the Leadership Conference Executive Committee. Whenever Elizabeth speaks, people in the room become quiet because it's almost prophetic. . . . Every time I've seen her and every time I've talked to her and in every situation I've been in [with her], she always keeps her cool and calm about her. There's not just an intellectual sense on the issues, but an emotional depth that helps people really understand clearly what she's saying and where she's coming from in a way that transcends any and all differences in the room."

When asked the typical situation in which he seeks Birch's advice, Shelton answers, "She's someone whose opinions and strategies

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for getting things done on The Hill I would bank on and that I do bank on." Almost exactly the same answer as Lewis's.

Building coalitions is important to HRC's success. HRC has partnered with LCCR member organizations and CBC on the Defense of Marriage Act; the Employment Non-Discrimination Act; the Local Law Enforcement Enhancement Act (formerly the Hate Crimes Prevention Act); affirmative action; health issues; and Cabinet appointments.

However, one incident is always mentioned when speaking with HRC's allies about its interaction with minority communities: the murder of Arthur "J.R." Warren, a black gay man killed by two white teens in West Virginia in 2000. Payne, a black lesbian from Tennessee, explains HRC's involvement:

"The communications director [David Smith] gets all of the information [about gays and lesbians] throughout the country every morning.... We got a press statement across the wires that [the murder] had happened and it said there was no possibility of [investigation as] a hate crime. [Smith] took note and began making some calls.... [He] immediately got a car, called us and told us we needed to go see about [Warren]."

HRC dispatched Smith, Payne and Seaton, the deputy field director, to Grant Town, West Virginia, where they met with the local sheriff and a local black minister. Both denied that the murder was a hate crime based on either sexual orientation or race. However, thanks to HRC's input and its partnerships with NAACP and CBC, a meeting was scheduled in record time with then-Deputy Attorney General Eric Holder, the Justice Department and the FBI. Warren's parents and pastor attended along with several HRC staff members. Ultimately, the FBI and the Justice Department were able to get involved because of Warren's race. There are no federal statutes against hate crimes based on sexual orientation.

"That's how we operate at HRC," Payne says proudly. "We don't let a lot of grass grow under our feet to think 'maybe, maybe not, what if ... ' If it's staring you in the face, then it's very real and we get up and say something. That one was staring us in the face."

It takes money—lots of it—to play the Washington game effectively. Combined income from HRC and the Human Rights Campaign Foundation was $16,603,072 for fiscal year 2000. The Foundation is responsible for research, policy and education; as well as programs like the National Coming Out Program; WorkNet, an online community focused on LGBT workplace issues like domestic partner benefits and nondiscrimination policies; and FamilyNet, an online community focused on LGBT families.

HRC's fund-raising practices are another reason its reputation as racially and economically exclusive persists.

HRC hosts annual dinners in major cities across the country and a national dinner in Washington, D.C. Attracted by the opportunity to rub shoulders with local and national political figures, the social status of the event itself, and a willingness to support HRC, attendees pay sometimes $250 per ticket (as for the 2001 Cleveland dinner).

"You know, once there's a snapshot of an organization and its history or its essence, it's very, very hard to have that baggage drop away."

—HRC executive director Elizabeth Birch

The dinners have been criticized as being overwhelmingly white. However, the Cleveland dinner audience was ten to fifteen percent non-white and the Detroit dinner has had as much as thirty-five percent non-white attendance. In addition, local dinner committees reserve free tickets for economically challenged members of the LGBT community, regardless of race or ethnicity.

"Most of our money comes from thirty-five dollar donors and it's one of the most misunderstood things about the Human Rights Campaign. Many of our revenue lines could dry up tomorrow and we would probably still be fine because of the membership," Birch explains.

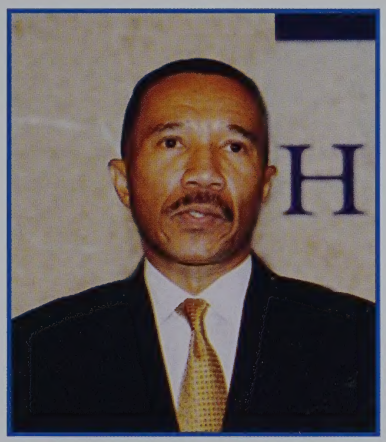
Even so, Birch is not pleased with the impression the dinners leave in the minds and hearts of the average LGBT person. "This can't be the experience for a lot of people—for women, people of color. It can't be!... This is the way we achieve monetary security and that's why we encourage so many HRC [chapters] to do all kinds of events," she explained after the Cleveland dinner.

The money raised is put to good use. The Human Rights Campaign Political Action Committee gave $1.1 million to candidates for federal office in fiscal year 2000, the latest year for which complete figures are available. Ninety-one percent of their endorsed candidates won election or re-election. In addition, approximately $1.4 million was spent on various

ballot initiatives, on mailings, on media advertising in support of issues and candidates, and on in-kind contributions.

As a group, CBC has been a primary recipient of HRC PAC support. Most of the thirty-eight members were endorsed by HRC in the 2000 election cycle. With one exception, the non-endorsed candidates were non-voting members of Congress like U.S. Virgin Islands Delegate Donna Christian-Christensen. The thirty-five remaining CBC members received over $71,000 for the 2000 election cycle with the typical donation being $2,000. There are 435 members of the House of Representatives and most CBC members are in relatively safe districts.

As politically powerful as HRC has become, Birch believes it cannot challenge the lack of diversity in other institutions unless its own house is in order. Toward that end, she has carefully built a diverse staff that includes Payne, General Counsel Tony Varona, money-man Brandon Braud and Communications Manager Anabel Evora, among others.



Payne was initially hired in 1998 as the liaison between Birch and the 140-member board of directors. However, when HRC created the full-time constituency field organizer position to work directly with people of color and religious communities, Payne was there to fill it. She has gotten to know Birch very well in three years.

"Elizabeth is not the person people think she is," Payne says. "She's someone who is out there for our issues." Payne goes on to say that she's seen Birch apologize in speech after speech for the organization's past dismissal and alienation of people of color and believes it's time to give HRC some credit. Payne points to a staff that is approximately twenty-seven percent non-white and to events tailored to minority communities like the annual Gospel and Soul brunch held in Washington that regularly draws over six hundred mostly black people, including religious and political leaders. The event has been transplanted to other areas of the country.

Payne also highlights HRC's financial and spiritual support of black pride celebrations. "I attend about seven of the black prides around the country, speaking, having a booth and talking to people about the Human Rights Campaign," she says. HRC has similarly supported conferences important to Latino LGBT communities.

In addition, the group has held town hall meetings and community events in cities across the country. The hope is to create an atmosphere where people of all colors, ethnicities and economic levels can come together to work on making HRC more relevant to different groups. This type of grassroots organizing has taken on a higher priority in recent years.

As pleased as Birch is with the beginnings of diverse programming and staffing, she realizes there is a great deal more work to be done. The board of directors is still problematic, but has made a commitment to diversify, hiring the black-owned and operated consulting firm Alignment Strategies to help.

"We have spent a fortune on deep, sustained diversity work for the last two and a half years. We've made it an absolute priority ... and [Alignment Strategies has] partnered with us in every way," Birch explains.

When asked why the perception of HRC as white-oriented and inaccessible persists, Birch is thoughtful, "You know, once there's a snapshot of an organization and its history or its essence, it's very, very hard to have that baggage drop away. For most institutions, it takes decades, and sometimes you're better off starting with a fresh slate rather than trying to transform the institution you inherit." She continues, "I don't pretend to think we're doing things perfectly. All we're trying to do is make judgments we hope are fresh and different and look at it through different lenses than we have in the past."

Even so, there is still that nagging belief among many blacks that HRC doesn't work for them. Payne disagrees. "Well, do you go to work every day? Are you a gay or lesbian person? If you go to work, do you realize you can be fired from any job if they realize you are gay or lesbian? Would you like to rent an apartment or own a home? You can try, but you may run into difficulty because there is discrimination in housing for gays and lesbians. Do you pay your taxes and get that cut for being married? No, you don't. The point is: You need some rights. That's plain and simple. Basic human and equal rights."

It seems the HRC logo is not just an empty symbol. It is a promise.

BLACK MEDIA POWER

by MacArthur H. Flournoy

[On] September 11 we experienced a devastating loss ... more than four thousand people died in a terrible tragedy. Every day, we lose ten thousand people in this country to another devastating national tragedy—AIDS.

Phill Wilson, Founder and CEO, AAAPTI

A cadre of black media executives accepted the invitation of Phill Wilson, AAAPTI (African-American AIDS Policy and Training Institute) founder and CEO, and Emil Wilbekin, editor-in-chief of *Vibe Magazine*, to discuss HIV/AIDS, people of African descent, and the role of the black media. Convened at the Manhattan Hilton and funded by a grant from the Centers for Disease Control and Prevention, the Black Media Roundtable brought editors and high profile freelance writers together from such publications as ARISE, *Clique*, *The Crisis*, *Essence*, *HealthQuest*, *The New York Times*, *SBC*, *Source*, *Time Magazine*, *Venus* and *Vibe Magazine*.

According to George W. Roberts, Ph.D., of the Center for Disease Control, given the enormity of new infections among young gay men, heterosexual women and non gay identified black men, African Americans are being annihilated at a rate greater than any other ethnic group in the United States. Diana Williamson, MD, MSc., medical director of AAAPTI, supported the urgency of the situation while also offering information on treatment protocols.

Keith Boykin, project coordinator, indicated that this was the first of several roundtables which will also include radio, television and newspapers.

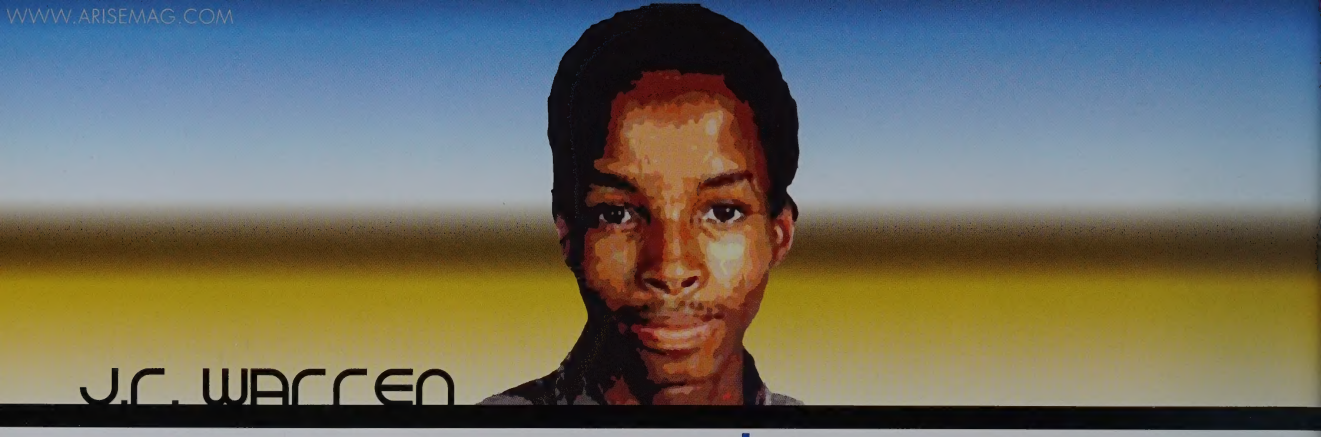
Michelle Bonds, responsible for special projects and campaigns in the office of communications for the CDC was on hand to field questions concerning the role of the CDC in addressing this pandemic specific o the African-American community.

Debra Frazier-Howze, founder and CEO of the National Black Leadership Coalition on AIDS, captivated those in attendance with her wit, humor and passionate appeal, "Tell the story of HIV/AIDS no matter what people say." Frazier–Howze put forth the notion that by keeping AIDS in front of the African-American public, publications have the opportunity to change lives in profound ways.

"It's simply not true. The stories of what's really going on are simply not being told" remarked Pernessa Seele, founder and

CEO of Balm of Gilead, challenging the notion that the faith community isn't doing anything to address AIDS. Appealing to the publishers and editorial staff present, Seele put forth the challenge to "tell the whole stories of women and men all across this country, pastors and bishops who are doing amazing work from the rural church to big city denominations"

Sara Lomax-Reese, editor of *HealthQuest Magazine*, Emil Wilbekin, editor of *Vibe Magazine* and Linda Villarosa of the *New York Times* presented a panel discussion on the editorial treatment of HIV/AIDS in their respective publications. Wilbekin offered that following the article on "Homothugs," addressing sexual identity in the hip-hop culture, *VIBE* received and extraordinary response from the readership, much of which was adverse. "However I felt it was all good because we are keeping the discussion moving and everyone needs to understand how this thing is hitting our community."



J.R. WARREN

THE LESSONS WE'VE LEARNED

by Loren R. Javier

It's been almost a year and a half since a poor, young, black gay man by the name of Arthur Warren, Jr. ("J.R.") was the victim of a brutal and hateful murder in Fairmont, West Virginia. A year ago, in its premier issue, ARISE Magazine ran a wonderful piece by the Revered Greg Smith on J.R. I wanted to take a look back at the murder, the coverage it received in the media and in the community (or sometimes the lack thereof), and the lessons learned.

J.R. was a small guy. He spent most of his free time talking with his neighbors and helping out around town. He was gay, he was slightly mentally handicapped and his left hand was crippled. He was a black man with the demeanor of a young child. On the night of July 22 last year, two young boys beat him and drove him to the outer edge of town. After running him over repeatedly with their car they left him for dead. I am amazed to think that people could be capable of such violence just because the person was gay, and saddened to think that J.R.'s murder wasn't the first and won't be the last such attack. Hate strikes indiscriminately and has affected all parts of the lesbian, gay, bisexual and transgender community—every race, every class, every gender.

The death of Matthew Shepard is perhaps the most well-known hate crime in our collective history. He became almost saint-like in much of the media coverage surrounding his death. However, hate crimes against LGBT people of color are virtually ignored. Why did so many people mourn and rally around the death of a young middle-class white man in Laramie, Wyoming, but ignore the similar death of a lower-class black man?

There are a number of reasons, but one explanation stands out. The media, while it can be well intentioned, often looks for stories that will interest white, middle-class America. Matthew represented this and could have been the boy next door—blond-haired, blue-eyed, a college student. On the flip side, J.R. Warren was a black man with little money and, unfortunately, the media isn't always interested in people like him.

I do not mean to say that Matthew Shepard's murder did not deserve the coverage it received. Stories about every hate crime not only deserve to be told, but *need* to be told. We need to emphasize the importance of all stories in a manner that is more inclusive of the diversity of the LGBT community.

That said, institutional racism isn't always the reason for a lack of coverage. In J.R.'s case, the accused were minors, and because of this, local law enforcement could not disclose the details of the crime. Due to a lack of information, the media ran into problems keeping the attention of its audience. By the time all of the details surrounding the crime were released, most of the media had lost interest and/or gone home.

There are lessons to be learned from each hate crime. We must be vigilant in showing, despite the differences, how very similar hate crimes can be. Both J.R. and Matthew

were young, gay men. Both crimes happened in smaller, more rural towns. Both young men had families who loved and supported them. Both were remembered with vigils organized by family, friends and local activists. J.R.'s mother has spoken out many times in the media about the senselessness of her son's death and how much she loved him. Sadly, the services for both Matthew and J.R. were also attended by the infamous Reverend Fred Phelps, a man known for spreading anti-gay hate at funerals of openly LGBT people.

GLAAD took the lessons that we learned from organizing media around the death of J.R. Warren and further strengthened our resolve that hate crimes against LGBT people of color must not be ignored by the media. Recently, GLAAD worked with activists in southwest Colorado. Another town and another story, this time sixteen-year-old Native-American youth, Fred Martinez, Jr., was found dead in a possible hate-motivated crime. Fred was gay, effeminate and Two-Spirit.

We tirelessly pitched the media, being very strategic in our choices to ensure maximum coverage. For example, pitching the *Washington Post* was important given its prominence in Washington, DC, where federal legislation protecting sexual orientation in hate crimes is currently being debated. *The Advocate* was an important media outlet to reach out to because of its presence within the LGBT community. We created and distributed a language and reference guide that included local resources and information on covering Two-Spirit identity. GLAAD did whatever was necessary to get the media's attention and give them any resources they needed to cover the story well.

In order to generate coverage on the local level, it is important to get the community involved. We worked with PFLAG which organized several vigils around the country in memory of Fred. We also pitched the story to several Native-American journalists to make sure the Native-American community was informed. And, we reached out to LGBT/Two-Spirit organizations to bring in their involvement.

This time the work paid off. Stories from newspapers and magazines started cropping up and the murder of Fred Martinez, Jr. was brought to national attention.

As we move past the first anniversary of J.R. Warren's murder, we are reminded that hate crimes continue to happen. We all learned lessons from Matthew Shepard's and J.R. Warren's deaths. It's what we do in their memory, and in the memory of all the people we have lost to hate crimes, that will help stem the tide of violence against LGBT people.

It is important to know that J.R.'s story continues to be told. To this day, the investigation of J.R.'s death as a hate crime remains open, despite the fact that the three alleged killers pleaded guilty. In West Virginia, the laws unfortunately do not cover anti-gay bias in hate crimes. J.R.'s family and friends who love him continue to speak out about hate. Even large national media outlets, such as *20/20*, covered his murder and the trial.

I believe that in order to stop hate crimes it will take the combined actions of a dedicated and vigilant community, an informed media and fair-minded politicians. It doesn't matter where you live—hate crimes can happen anywhere. Because of this, we must do our best to educate and to learn.

Loren R. Javier is the Cultural Interest Media Manager for GLAAD, the Gay and Lesbian Alliance Against Defamation.

PASS

Michael's Adventure in Travel

Right now the travel and hospitality industries are suffering. Many of my friends and associates are losing jobs left and right because the majority of us are afraid to travel. Care to do something about it? If so, join me by taking a trip. If you're unsure of where to go, what to do, where to stay, read on my sister, my brother as we explore this great big onion!

AGES

Michael Andre Adams

Current destination is the tropical island of St. Croix. The soft azure waters are incomparable to the places we refer to as beaches domestically. Yes, I am aware that St. Croix is a part of the U.S. Virgin Islands. However, just one visit and you'll be convinced that you are indeed in a foreign land!

The assortment of accommodations varies from humble to extravagant. While my preference is most often grand and always for a corner room with a view and king bed, of course, in St. Croix my experience was humble and cheerful. Humble, as in unlike The Leading Hotels of the World, but immaculate, nonetheless. Cheerful is best described by the glorious smile of Elsie Galloway, Hotel Manager at the Hotel Caravelle. Each and every weekday of my visit, Elsie was somewhere to be found each day, smiling from ear to ear and wondering what she could do to make my stay more pleasant. She was and is a real breath of fresh air! Please tell her I said hi when you get there.

Located right smack on the waters of the Christiansted Harbor in the heart of the downtown of Christiansted, Hotel Caravelle places you within walking distance of duty free shopping, restaurants and nightlife. And now through mid-December rates are down to $95 to $120 per night. Just fly directly into the St. Croix Airport and catch a taxi. They say it's a $10 ride.

Although the median temperature currently ranges in the eighties, it's also considered the rainy season in St. Croix. The good thing is that the rain usually only lasts a few minutes, then the sun shines again. So, take a special friend, if you feel me.

Upon arriving, unpack your swimming gear and have Elsie set you up with Big Beard's Adventure Tours. Do the Buck Island thing. It's one of only three U.S. underwater national monuments and is protected by the National Park Service. You'll be amazed by the range of extra-ordinarily beautiful colorsand shapes in the underwater habitat. And if you go during the morning, ask to see Sammy the Stingray. She will actually swim right up to you if you're cool. But don't worry, her stinger has been removed.

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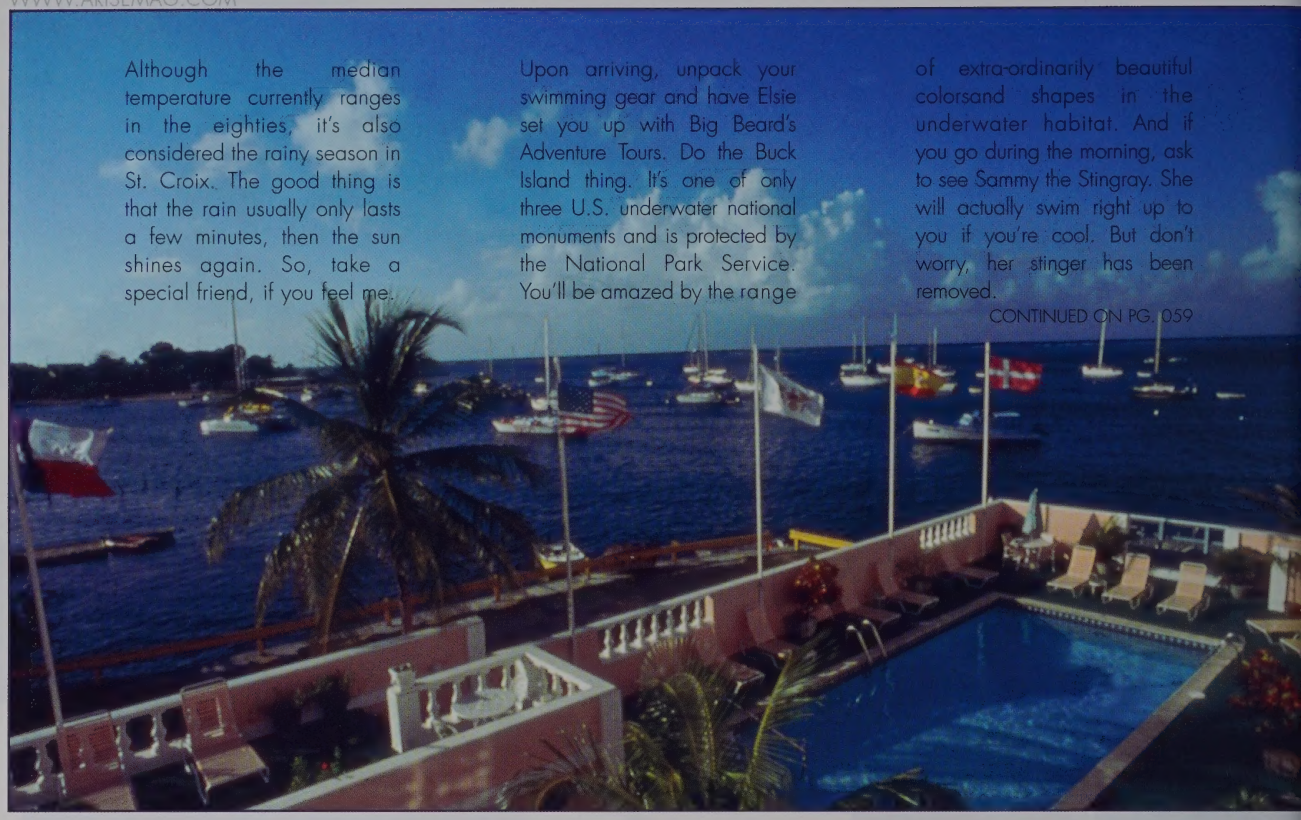

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THE ART OF KEINA B. DAVIS

By Ricardo Dominguez

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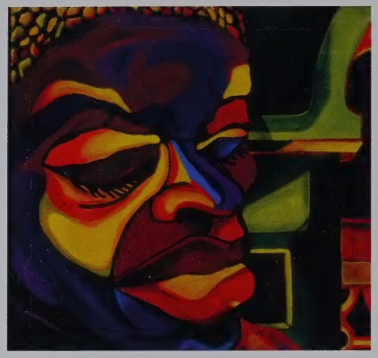

In the vibrant art of Keina B. Davis, kindred spirits graced with distinctly African features and cloaked in royal blue are guides to those in the land of the living. They bring messages from the ancestors that illuminate the path into the future. Davis is an artist, entrepreneur and sole proprietor of Sivadart Studio in San Francisco. Her work hangs in galleries and alternative spaces throughout the U.S. and internationally, and is owned by a diverse group of people, including collectors in France, Germany, Japan and Africa.

Her most recent exhibitions include *Feminism: A World Power* at the Artemisia Gallery in Chicago, Illinois, as part of the National Women's Caucus for Art Convention 2001, and *Bojangles*, sponsored by Cafe de la Soul and MGM Television Group held at the Musée Dapper in Paris, France.

"I grew up in a family full of rich culture. At the age of seven I began to use this culture to nurture my creative talent. I graduated with a BFA from the University of Florida and then went on to do some graduate work as well."

"I describe my work as urban folklore. In this style I meld contemporary African-American urban culture and history with traditional African cultures. All of these creations take place during the journey to an urban-village that I call Sivad," states the artist.

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PEARLS OF WISDOM

A Riot in Los Angeles: Night One

by Samiya A. Bashir

The woman screamed.
The woman cried. The woman screamed.
The woman cried. The woman wailed
a long, piercing scream;
her cry echoed the bruises
of the battered unborn inside.

We thought we were safe
in our homes, doors closed to the violence around us for the night. One night before the arrival of the troops, and the dissolution of our illusions. One night before the walking, stalking on our roof of the men with nine-millimeter phalluses, guarding someone else's property where we lived. On one night, of many, we were awakened by the young neighbor-woman's screams.

She ran:
out the door, down the stairs, got to the backyard carport where he caught her, beat her and the child inside magnifying her screams before our eyes in the too-deep silence of that killing night.

It was our business,
though these neighbors we'd never met before. It was our business when she screamed for help to the blackened skies, the deep smoke hiding the smog, the stars, but not us. A neighborhood's imposed silence, disturbed.

Why'n't you quit beatin' her like that!
Leave 'er alone man!
STOP IT! STOP IT! STOP IT!
Screams from those across the street joined ours, joined hers. Then another well-rehearsed scream quickly muffled by that jaw-rattling thud. His replies continued in nonverbal languages and then it was quiet again. Only her faint whimpers and cries belied the sordid affair. It was quiet, again, until we smelled/heard the crackling of the flames.

Motherfucker!
The riot began anew, right in our view. A smoldering stew ignited quickly as a hundred and two sardines emerged from their cooking can.

Motherfucker!
Sticks, bottles, stones flew at the man with the can of gasoline—his energy unspent on those closest to home, attention turning to burning protesters roasting in the building across the street. Under attack they struck back with primitive weapons, mass incredulity, swatted at sparks in a skyline set ablaze.

The woman screamed.
The woman cried.
The woman screamed and cried and screamed and cried and her husband nearly died. Sticks, bottles, stones flew as his hands to protect his face. Fourteen 9-1-1 calls wasted trying to save this place. Chaos all around the flames our midnight sun. One night before the arrival of the troops to quash the battle before it was one.

Then a new quiet
followed a small woman's shotgun blast. Everybody quiet! this neighbor-lady shouted, after her shotgun smashed through what silence was left. The smoking weapon quivered in her grasp, the bloodied man shivered, at last on his knees, pleaded to the disrespected mass for mercy. Surely they could be reasonable, understand that he was only drunk, only upset, we could remove ourselves from his business, let him handle

his own
damn family
affairs.

The police finally came,
to a situation already contained, swaggering, swinging. Phantasmagoric phallobelts hung to their knees and they looked at the broken man cry, and the laughter danced in their eyes. After a quick look/see behind optical mirrors they turned and walked away—swaggering—like they came. Exasperated faces shaking, backs turned to the entombed woman's cries. The gaseous flames were left to die, our astounded masses left to lie in the streets from exhaustion. We watched the only ones on the block who hadn't said a word all night saunter off
to protect and serve
some one,
some thing,
to them
of value.

JAZZ CHANTEUSE
LAVERNE BUTLER

Southern Comfort

by Glenn Alexander

I am a jazz singer... the vibe is the blues

—LaVerne Butler

The aroma of exotic oils flows through the air as red and orange hues from candles burning slowly in the distance color the walls and LaVerne Butler is singing the sweet sounds of jazz. My path recently crossed with this amazing spiritual being. LaVerne Butler just doesn't sing jazz, she is jazz. Sensual in her style, she is a combination of jazz divas Dinah Washington and Nancy Wilson.

It's ironic that she has become this chanteuse of jazz. As a child growing up Laverne admits that there was one thing she did not want to become, and that was a jazz singer. "I was going to be an actress, a writer, something that used my imagination," she says. "I made up my mind that as soon as I got out of the house, I'd never have anything to do with music again." You see, Laverne comes from a legacy of jazz. Her father was jazz saxophonist Scott Butler, his influence may have played an integral part in her decision to carry on this family legacy. "My dad would often take me on gigs with him. I started going on gigs at the age of twelve. We were doing different things—R&B, jazz, whatever he would teach me, whatever he would want me to learn, that's what I would sing," stated Butler. She was also born and raised in the very heart of jazz country, Shreveport, Louisiana, where the word jazz is a much a staple of this region as jambalaya and crawfish.

After becoming a vocalist with a jazz band at the University of New Orleans, Laverne went to Bourbon Street. There, she became a regular on the New Orleans jazz scene. Upon graduation she worked as a TV producer, actress and high school English teacher; on her own time she sang and sang and sang. "No matter what I was into, music remained the one constant in my life," she says.

But it wasn't until 1985 that she met and befriended legendary jazz vocalist Jon Hendricks, who convinced LaVerne to pack up and move to New York. "Suddenly everything began to change," she admits. She immediately became a hit on the New York jazz scene. "It was an exciting time," recalls LaVerne. "Every morning I'd get up at six o'clock to teach school, then spend half the night singing—only to start all over again the next day. I finally realized that this was what I was supposed to do with my life."

Hendricks also gave LaVerne some of the best musical advice she would receive: "think like an instrument." It is evident that she still practices that ritual today. In her latest project on the MAXJAZZ label, *A Foolish Thing To Do* she captures this mindset, showing her confident, fluid mastery of the jazz form, along with a genuine joy for the music. "The project takes on romantic numbers infused with jazz sensibility," says LaVerne. "It is the effervescence that reflects where I'm at today—happy with myself and happy to have the opportunity to sing. Everything else is icing on the cake."

LaVerne Butler is a rare gem and we are all too fortunate to have discovered this precious beauty.

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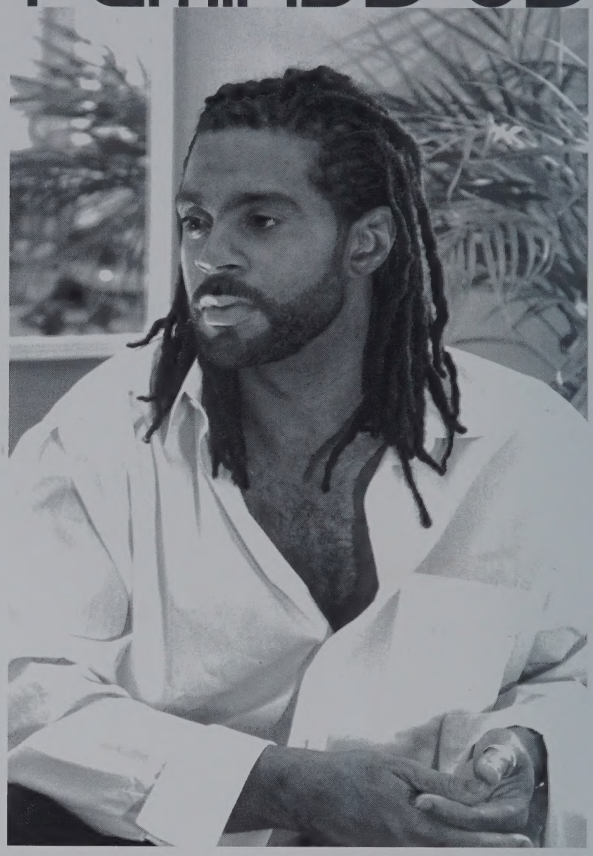
The Politics of Healing

by Sundiata Najja Alayé



The recent attacks on the World Trade Center in New York and the Pentagon in Washington, D.C. have galvanized American people unlike any event in recent history. The political landscape of the country changed dramatically as evidenced by our country's political voice, a once divided Congress, which now supports the President of the United States with an overwhelming ninety percent bipartisan approval rating. The attack by terrorists on American soil has tested us in unforeseen ways.

In the midst of renditions of "God Bless America" and calls for "One nation under God," the line set by the Constitution separating Church and State seems to be invisible now. Our political and even some spiritual leaders are calling for bloodshed and revenge. For many of us this becomes a heartrending dilemma of spiritual consciousness.

We seek conscious understanding of the losses we've suffered; the physical loss of loved ones and countrymen who died in the World Trade Center and Pentagon, the symbolic loss of our perceived safety and security in the richest and most powerful nation on earth.

This catastrophe and the resulting issues we now face have shaken our faith to the core. We are forced into questioning our loyalties as people of color living in a racist and homophobic society; whether or not to forego spirituality and love to side with the politically affluent white majority and call for war, or to call for forgiveness and peace. We may even question where is God in all of this, and how could the Creator allow something like this to take place.

It is up to each of us to decide how we will be changed. We can allow ourselves to become hardened and embittered by this experience, or we can become softer and more conscious of love. None of us know what lies on the political

horizon. When we work at finding love in this tragedy, in the loss, and inn the confusion left in the aftermath, we can recover in a peaceful way, resolving our grief to find balance. Individual peace is what matters most.

Pray for strength. The knowledge of God's presence and mercy can do so much for us now in our time of sorrow and confusion. Our Spiritual convictions are what will ultimately see us through. As difficult as it may be to see or to accept, the intensity of our sadness can be minimized if we hold on to our faith. And while it may be difficult to remain steadfast in faith, as we have often been told that wars and the resulting deaths are a result of "God's will," we must come to know that death and dying was never God's will. Ask this—"Could a God that created us with the desire to live truly want us to die?" No. Similarly, can we really ask God for a healing of our lives if we truly believe that He is responsible for our losses? We can't.

God is not responsible for the losses we experience, nor is He responsible for the wars, famine, or unruly state of our existence. Lovelessness and evil consume this world, and it is these forces which abound in the universe that are responsible for war, sickness and death. Let us not forget that God is our comforter. He is not our persecutor. It is our separation from him and our own lovelessness that not only allows wars to continue to be fought, but disease to continue to spread, and children to continue to go hungry.

This crisis is a call to love, and it must be met with the all love we are capable of collectively producing. Only a return to He that can soften our hearts and lift our burdens can do this. It is the Creator alone that provides us with the strength to move past these painful times. Remember, the whole world is healed by healed people.

Peace, Blessings, Light, Love
Sundiata

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Theatre of the Riverside Church
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Public Service Award **Jonathan Capehart**

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Mr. Earl Plante c/o GMAD
p. 212.828.1697 ext.129

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OUR POLITICAL

I can't help having a political life. And I guess this is related to my background, growing up in the south where to be black was to be political.

Angela Davis
Activist, Professor and Writer

Regardless of where we were raised in this country, I firmly believe that an integral part of our childhood experience was filled with at least one conversation by a passionate relative on the absolute necessity of being politically active and supporting black political institutions. The reality is that activism has been at the very heart of our survival. This becomes all the more critical for sexually diverse people of African descent. These organizations are shining examples of leadership, tenacity, vision and above all perseverance. For some, the temptation may be to believe that we have to form separate institutions solely on the basis of our sexual identity. While there is value in coming together distinctly with others who share our passions we must recognize if it were not for the work of Bayard Rustin or Angela Davis, our collective history would be diminished. The following institutions belong as much to the gay, lesbian, bisexual, transgender and same-gender-loving community as they do to our heterosexually identified brothers and sisters. The burden is on us to make our voice known and our support appreciated. We challenge you to ARISE and lift your voice. Reach out beyond your comfort zone and support the following organizations that herald the voice of freedom above the clamor of social injustice.

National Urban League

CEO: Hugh B. Price, President and CEO
Address: National Urban League, Inc.
120 Wall Street
New York, NY 10005

Phone: (212) 558-5300
Fax: (212) 558-5332
Email: info@nul.org
Website: http://www.nul.org/

Description: The Urban League is the nation's oldest and largest community-based movement devoted to empowering African Americans to enter the economic and social mainstream. The mission of the Urban League movement is to enable African Americans to secure economic self-reliance, parity and power, and civil rights.

Congressional Black Caucus

CEO: Chairwoman Eddie Bernice Johnson
Address: Office of the Congressional Black Caucus Chair,
U.S. Representative Eddie Bernice Johnson
1511 Longworth House Office Building
Washington, DC 20515

Paul Brathwaite, Policy Director
Devona Dolliole, Communications Director
Cietta Kiandoli, Staff Assistant

Phone: (202) 226-9776
Website: http://www.house.gov/ebjohnson/cbcstaff.htm

Description: Upon her election as Chair of the Congressional Black Caucus for the 107th Congress, Congresswoman Eddie Bernice Johnson expounded on the history and hope of the CBC: "The Congressional Black Caucus is one of the world's most esteemed bodies, with a history of positive activism unparalleled in our nation's history," said Congresswoman Johnson. "Whether the issue is popular or unpopular, simple or complex, the CBC has fought for thirty years to protect the fundamentals of democracy. Its impact is recognized throughout the world.... The nation will face serious challenges over the next two years. At the same time, it will be blessed with unprecedented opportunities. Over the past eight years, the progress that minorities have fought for through centuries of struggle finally began to be realized. The Caucus is committed to ensuring that the standard of living for minorities in America does not retrogress, but instead rises to meet the expectations of both our ancestors and our children.... The Congressional Black Caucus is probably the closest group of legislators on the Hill. We work together almost incessantly, we are friends and, more importantly, a family of freedom fighters. Our diversity makes us stronger, and the expertise of all of our members has helped us be effective beyond our numbers."

ORGANIZATIONS

National Association for the Advancement of Colored People

CEO: Kweisi Mfume, President and CEO
Address: 4805 Mt. Hope Drive
Baltimore, MD 21215

Phone: NAACP Hotline (410) 521-4939
Email: leadership@naacp.org
Website: www.naacp.org

Description: The history of the NAACP is one of blood sweat and tears. From bold investigations of mob brutality, protests of mass murders, segregation and discrimination, to testimony before congressional committees on the vicious tactics used to bar African Americans from the ballot box, it was the talent and tenacity of NAACP members that saved lives and changed many negative aspects of American society. While much of its history is chronicled in books, articles, pamphlets and magazines, the true movement lies in the faces—black, white, yellow, red, and brown—united to awaken the conscientiousness of a people and a nation. This is the legacy of the NAACP!

King Center

CEO: Dexter Scott King, Chairman, President and CEO
Address: 449 Auburn Avenue, N.E.
Atlanta, GA 30312-1590

Phone: (404) 526-8900
Fax: (404) 526-8901
Website: www.thekingcenter.org

Description: The King Center is a nonprofit organization that educates the world about Dr. Martin Luther King Jr.'s philosophy and methods of nonviolence in order to create the Beloved Community.

"Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force."

—Dr. King's 'I Have A Dream' speech, August 28, 1963

The National Black Leadership Commission on AIDS (BLCA)

CEO: Debra Fraser-Howze, President and CEO
Address 105 East 22nd Street, Suite 711
New York, NY 10010

Phone: (212) 614-0023
Fax: (212) 614-0057
Website: info@blca.org

Description: The National Black Leadership Commission on AIDS (BLCA) was founded in 1987. BLCA's mission is to inform, coordinate and organize the volunteer efforts of the indigenous black leadership, including clergy, elected officials, medical practitioners, businessmen and women, social policy experts, and the media to meet the challenge of fighting AIDS in their local communities. BLCA conducts policy, research and advocacy on HIV and AIDS to ensure effective participation of our leadership in all policy and resource allocation divisions at the national, state and local levels of communities of African descent nationwide. BLCA is the oldest and largest non-profit organization of its kind in the United States.

National Black Gay and Lesbian Leadership Forum

CEO: Alvin Quamina
Address 1714 Franklin Street, Suite 100-140
Oakland, CA 94612

Phone: (510) 302-0930
Fax: (510) 302-0933

Description: The National Black Lesbian and Gay Leadership Forum (The Leadership Forum) is the only national organization dedicated to empowering the nation's black lesbian, gay, bisexual and transgender community.

"It is our time to work, and it is our time to reap. It is our time to return home from our self-imposed exiles. It is our time to heal past hurts on the individual and community levels. It is our time to celebrate our connection to life and to each other and to SPIRIT! What an exciting time to be black and les/bi/trans/gay in America!"

—Alvin Quamina

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PORTRAIT OF AN UGLY TRUTH

by Khalia Kamau

A Young Ink Artist's Response to: "HIV and Young Gay Men," ARISE, October 2001

"Rashad is nineteen. He thinks he's gay. There is no one for him to talk to. He takes the A train from Brooklyn to the village. He finally finds the pier, where young black men hang out; he meets twenty-two-year-old Raheem. They "fall in love," have sex and before you know it Rashad is infected with HIV. Raheem finds out about his own serostatus only after being confronted by Rashad."[1]

This picture, painted by Phill Wilson in the October article "HIV and Young Gay Men," is a powerful one. It is, for some, even true. But is it common enough to carry its own weight in a community discussion about the spread of HIV? Is it real enough to be relevant? Or does it lie flat, with little depth or shadow, on a collapsing canvas of idioms: the survival angst of young, African-American men, urgency induced by homosocial isolation?

For your consideration, I offer a postmodern portrait of Rashad and Raheem; a trompe l'oeil of light and shadow. I should warn you that this painting is an ugly one, shaded with a frighteningly unflattering brush. As with any picture, the choice to engage it rests ultimately with you—the viewer. I must also advice, however, that as with any picture, turning away will not make it disappear.

Rashad is nineteen. He knows he likes to have sex with men. Some people say this is Gay. But Gay is Sean, the beautiful brother with good grammar whose lover died on *The Real World: San Francisco*; Gay is the creamy brown Banana Republic model, eating at a corner cafe in Chelsea, Piedmont Park, DuPont Circle or South Beach. Gay is an idea, a lifestyle ... a commitment. And the men he has met are not committed. They are faceless cell phone numbers on scraps of paper, shreds of napkins and backs of business cards that line the wastebin of his sexuality.

He hops on the train in pursuit of his next piece. Perhaps it is not commitment that he is after. He is not alone. Of that, he has plenty of proof. But he dare not go downtown, or to the pier, or to the village, were a spotting by someone from school or work could be the beginning of a long distraction from his aims or the end of any "normalcy" he has managed to maintain with his unenlightened friends and family. So today he rides the rails. He is well aware that he needs only ride long enough, making himself available, and it will happen.

Today, "it" is named Raheem. Raheem is a twentysomething-looking thirtysomething, and built like a football coach. Perhaps he is one. Raheem is definitely HIV positive. He is not trying to infect anyone. He just wants to make love to a fine, young nicca who has not yet been jaded by 'the life,' and happily receives whatever Raheem has to offer. But of course, he is not offering up such sensitive information to a perfect stranger.

Without speaking, Rashad knows to follow Raheem. Where would he take Raheem: back to his residence hall? his parents' house? He is glad Raheem is older. He will have his own place, or a cool roommate, and hopefully a little money. But the most important benefit of Raheem's age will be his experience. Raheem has been doing this a lot longer. He is older and larger, so the script for the bed (or the floor, or the kitchen counter, or the shower) has already been written. There will be mercifully little to discuss. 'Raheem will know exactly what to do,' Rashad assures himself.

Rashad is not worried about his survival. In fact, he fears it. The thought of growing up to become the thing he now lusts after—a lonely thirtysomething riding a subway in search of sex—makes the entire idea of being with men that much less attractive.

Raheem too, is silent. He scrolls through a cerebral Rolodex of compliments and small talk and wonders what name he will give tonight. For a moment, the world falls out of focus as he considers his status. 'But everybody knows all about HIV ... all those commercials and billboards and "Teen Summit" specials,' he steadies himself. 'I'll just give it to him whatever way he wants it.' As their eyes connect, Raheem licks his lips lasciviously to wipe away the grin of anticipation growing across them.

Though one of the fastest growing groups of new HIV infections is young, African-American Men who have Sex with Men (MSM) ages thirteen to twenty-four[2], the Centers for Disease Control and Prevention (CDC) still locates an overwhelming majority of the United States' HIV-positive population in adult MSM over the age of twenty-five[3]. Anecdotal evidence[4] suggests that many MSM's first sexual experience, beyond the nauseatingly common theme of molestation, is with men several years their senior. If you are any good at math, then you know where I'm heading.

The fact *may* be that an alarming number of younger men are becoming infected by older men, many of whom are aware of their serostatus.

Getting adequate funding for HIV prevention in African-American communities on our own terms may be a dream as distant as a successful black gay sitcom or quality programming on BET, but perhaps there are some individual initiatives one could start upon finishing this article to make things better for young MSM of every color.

Perhaps adult, HIV-positive men could remind their contemporaries about how they were infected, and urge them to take a little responsibility for the health of young MSM. Perhaps someone could say, "We need to grow up, so that they can." Perhaps, if this new generation can continue to display the courage to 'come out' at such a young age, its mothers could have the courage to open up with their sons the kind of ongoing dialogue involving hard-learned lessons about black men that they normally reserve for their daughters.

Perhaps life really is meaningless without love, and there is not much love in living invisible or alone. Perhaps the best thing any gay man can do for those coming behind him is to fall in love and come out.

As human beings, we are born with no instincts beyond fight or flight. If we are fortunate, our parents will help us learn—amongst other things—how to brush our teeth, balance a checkbook and dress for an interview. Can anyone help us learn how to be good, healthy gay men?

1. Phill Wilson, "HIV and Young Gay Men," in *Arise Magazine*, Vol. I, No. 10. Oakland: Arise Communications, 2001.

2. "On the Front Lines: Fighting HIV/AIDS in African American Communities," Atlanta: Division of HIV/AIDS Prevention, National Center for HIV, STD, and TB Prevention, Centers for Disease Control and Prevention (CDC), 4 October 2000. *www.cdc.gov/hiv/pubs/brochure/african-american.pdf*

3. "HIV Surveillance Report," Vol. XII, No. 2. Atlanta: Division of HIV/AIDS Prevention, National Center for HIV, STD, and TB Prevention, Centers for Disease Control and Prevention (CDC), 24 September 2001. *www.cdc.gov/hiv/stats/hasr1202.htm*

4. Discussions and personal experience, though I'd love to see a formal study.

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NIA: THE POWER OF SISTERHOOD

BY C.M. BALDWIN

As I sat down to write this article thoughts whizzed through my brain. Purpose, purpose, purpose—it's the meaning of the Swahili word *nia*, and it was the only word my brain could focus on at the moment. I though of how much last year's NIA gathering had changed the course of my life and how the power and energy of a few black women working together can create the community we need to heal and connect with one another. The power of many is greater than the power of one, right? "Okay, I think I'm on to something." I could see the first few sentences coming together and just as I laid pen to pad, a movie starring Morgan Freeman and depicting life in South Africa during WWII popped onto the television screen as the eight o'clock movie of the night. The title—"The Power of One." Ugh! This threw my whole opening paragraph off course!

Of course I had to watch the entire movie and it dawned on me that any of us could have been born into Morgan Freeman's character's situation—forced to live as a slave in his homeland. Any of us could have been a victim of the recent devastation executed through terrorist activities. We could have been born into a number of unfortunate circumstances around the world in other places and other times. But we are here today where we are supposed to be even if that means we are living and dealing with situations that are cruel and unfortunate. There is a mission for all of us, a reason to be here even if we don't know what it is right now. To begin this journey, we must clarify what we want and align our actions with the desired results. If we live with vision, intention and determination, we will have found the meaning of purpose.

The NIA Collective has a purpose: to collectively build a network through self-definition, self-acceptance and acceptance of each other, as lesbians, as people of African descent and as women.

The NIA Collective has a purpose: to collectively build a network through self-definition, self-acceptance and acceptance of each other, as lesbians, as people of African descent and as women. It is our mission to empower and lift the spirits of African-American lesbians in our community.

The Collective's principal project has been the Annual Gathering held every year at Walker Creek in Petaluma. Last year was my first year at "the Gathering," and what a powerful beginning that was for me. I don't think I had ever seen so many beautiful black women in one place, enjoying each other's flirtatious spirit outside of partying in the nightclubs of San Francisco. During the opening ceremony a sistah broke out into uncontrollable tears as Ntombe blessed our space and spoke words of truth. We all felt her pain, the pain of releasing pain. The pain of healing and the pain of breaking down the concrete shells we often shroud our pain in on a daily basis. It felt good to release, to laugh and to love one another without the added over-leaves of sex.

The Gathering brought new purpose and direction to my life. I am more involved with the people in my community on all levels—straight, gay, young or old—because of this experience.

The power of one is indeed powerful and relevant. It symbolizes solidarity and indivisibility. The women of the NIA collective have worked together as one over the past fourteen years to build a stronger community and to provide a safe place for us to heal and nurture each other. The Gathering is open to lesbians of African descent ONLY, as it provides us with the safe environment we critically need to speak our truth.

I look forward to this year's gathering for a couple of reasons: I love the Walker Creek location in Petaluma because it connects me to Mother Earth; I love the connection and bonding that takes place with women I don't even know and lastly; as a new board member of the NIA collective I will have the opportunity to actively participate and be an instrumental force in creating a positive experience for the women of the Gathering.

This extraordinary event takes place every year on the weekend before the Thanksgiving holiday. I urge every lesbian of African descent to visit the NIA website at www.niacollective.org or call 510-869-4403 to register for the Gathering, to get involved or to send a shout out of love and support for sistahs trying to make a difference. The power of one is great—the power of many ng as one is greater. This is the power of Sisterhood.

Peace, CB

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ARISE'S WOMYN OF DISTINCTION

In the lives of lesbian, gay, bisexual and transgendered (LGBT) people of color, life is constantly imitating art. That is to say it goes unseen. Cable shows like *Six Feet Under* and *Queer As Folk* have portrayed the painful journeys of white gay men struggling through the darkness of religious fundamentalism to receive the brilliant light of self-acceptance. Yet the more common and arduous journey of black and Latino/Latina people of faith navigating the religious wilderness has gone unremarked and unrepresented in the media as it does in life. Outside the widely open secret of LGBT choral members, organists, and Ministers of Music, little is said about the faith and sexuality of LGBT people of color. While some argue that people of color aren't gay and gay people don't honor any faith, life knows better. The rare exceptions in the black and Latino LGBT communities are those who don't identify with a specific faith community. In people of color communities, so intrinsic is the relationship of cultural and religious identity that not belonging to a faith can mean the absence of cultural, economic, and emotional support by ethnic peers. Unlike the white gay characters on the boob tube, enlightenment (here defined as self-acceptance and affirmation) in the Technicolor lives of LGBT people of color doesn't occur in a program or two. For some, enlightenment takes years, for some a lifetime, for most it never comes at all.

By L. Michael Gipson

ARISE chose this month's woman of distinction for the profound, courageous and sadly uncommon road sister A. Charlene Leach took to receive the truth of who she is and more importantly whose she is. From undergoing religious and psychological reparative therapy with Exodus International to becoming the second in command of one of the largest LGBT youth organizations in the world, Charlene's story should be a testimony to all who feel or have ever felt hopeless and helpless in their struggle to reconcile their faith and sexuality or gender expression. And unlike TV characters', Charlene's story is one with which I feel ARISE readers can certainly identify.

"I'm from the Bible Belt in North Carolina. Subsequently, my family is grounded in the Pentecostal holiness belief and while I never questioned my same sex attraction, I always questioned whether or not it was my personal cross to bear from God. I felt that the right thing to do about what I had been taught was a sin was to seek religious counsel."

And she did with the media hound, evangelical based Exodus International. After undergoing Exodus's intensive reparative therapy Charlene found that she was still attracted to other women, but surrounded herself with Exodus members for support from her "cross." It was through a moment of divine intervention that Charlene realized the hypocrisy of Exodus.

"I got involved with Exodus with the intent of saving my soul. The point [when I realized] that some individuals connected with the "church" used the scripture to serve their own individual wants and prejudices came when one of my supporters involved in Exodus refused to shake the hand of a gay man with AIDS. I personalized that refusal because I know that there are some people, religious people, who will not shake my hand because of the color of my skin. I realized then that the gay man could have been me, and that Exodus and other places like it were using scripture to treat people any way they deemed appropriate. "

After leaving Exodus, Charlene took more steps out of the darkness of fear to claim her blessings. Charlene left her family and all she knew in North Carolina to go to college in New York. Charlene chose New York because she felt it was far enough from her family to maintain the secret of her same-sex attraction. During her East Coast sojourn, she became one of the co-founders of a lesbian domestic violence project and later worked at the Mary Weingard Law Project. She then came under the mentorship of fellow African-American lesbian and living legend, Verna Eggleston, the executive director of the Hetrick Martin Institute, the largest LGBT youth-serving organization in the country. At HMI, Charlene flourished as a member of the training department before taking a second helm in 1999 at the National Youth Advocacy Coalition as Deputy Director. Charlene is the second in command at the multi-million dollar social justice agency where she mentors a predominately young people of color staff, including yours truly, the author. Being the benefactor of mentorship, Charlene believes in it and tries to practice the lessons her mentors passed down to her.

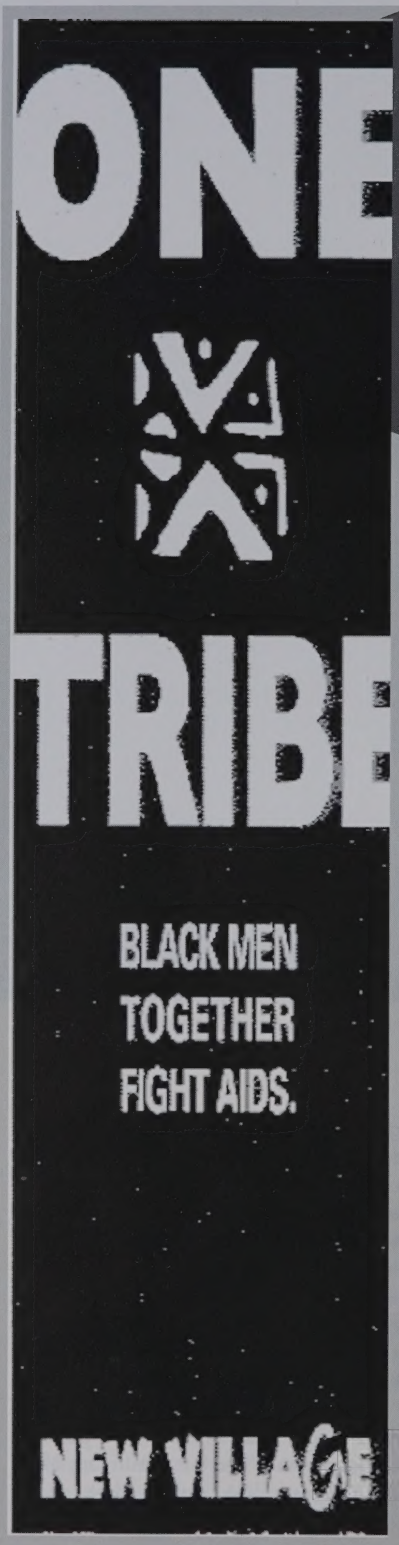
A. CHARLENE LEACH

"I beat the odds against me by having mentors that shared their wisdom, experience, lessons learned, and information about their mistakes. They also kicked my ass when it needed to be kicked without me ever having to wonder if they respected me, loved me, or were invested in my success. So in the work I do professionally and personally, I try to incorporate all of those things."

Through her work with youth, Charlene finds many opportunities to model the giving of her mentors and to pay respects to the memory of someone she will always hold close to her heart.

"I was thirteen years old when my uncle came out to my family and was quickly disowned. That same week he moved out of our family home, our hometown, even our state. Three months later we were shipping his body back to our home, his home. He'd committed suicide. Unfortunately, young people are still experiencing what my uncle underwent. Young people are still taking their lives because their families and network of support turn them away over their sexual orientation."

All of the those experiences, both the moments of horror and moments of clarity, have caused Charlene in her own words to "embrace a spirituality that permeates the whole of who I am and in celebration with other LGBT people; knowing, believing and affirming that my sexuality and ability to give my love to another woman is a gift from God. And the heavens are gonna dance when I find the woman who I'll share the rest of my life with." Ashay to that!



"We will either learn to live together as brothers, or perish together as fools."

-Martin Luther King, Jr.

M.A.P.

Men's Advocacy Project

Black men of all backgrounds coming together to stop AIDS in the Black community.

Come together brothers

Call 415.615.9945 or
email: prevention@bcoa.org

Find out more at BCA's Open House Tuesday, October 23rd! call for details!

New Village is a program of:

BCA

BUILDING A HEALTHY BLACK COMMUNITY

Black Coalition on AIDS
495 Clementina Street
San Francisco, CA 94103
415.615.9945
www.bcoa.org

TO EVERY THING THERE IS A SEASON

by Phill Wilson

To say that life in the United States changed forever on September 11 would be a huge understatement. It was America's first exposure to mass terrorism. Many of us have spent the last month pushing through our fears and anxieties, our grief and anger, trying to figure out how to move forward as a people and as individuals.

Personally, I've been a mess. I've been depressed, despondent, unfocused. For two days I couldn't pull myself away from the television set. I was on my way to New York on the morning of the eleventh. Like so many Americans, especially those who live in New York or Washington D.C. and those who lost loved ones, it's been difficult for me to get past the attacks and figure out how to continue my work. This column is the first real thing I've written since the highjacking of United Flights 93 and 175 and American Flights 11 and 77 and the attacks on the World Trade Center and the Pentagon. I've been struggling to figure out how to put HIV/AIDS and all the other social issues facing our country and our planet into the context of these events.

I pray that our president, our country and our global neighbors will have the strength, wisdom, courage and patience to do the right thing. Thousands of fathers, mothers, sisters, brothers, sons, daughters, uncles, aunts, lovers and friends around the world are never coming home. We cannot also lose our sense of liberty, justice and freedom—our ability to care for one another and to love one another.

Ecclesiastes (3:1-8) reads in part:
"To every thing there is a season, and a time to every purpose …
A time to be born, and a time to die,
A time to plant, and a time to sow
A time to kill, and a time to heal …
A time to weep and a time to laugh
A time to mourn and a time to dance …"

This is a time for us to ask, what is our purpose? What is the legacy of this time? What will we learn from this experience and what will we do with the lessons?

I watched David Letterman's top ten list the other night and thought about what it would mean for the terrorists to win. I don't have a staff of Emmy-winning comedy writers working for me, so instead of a top ten list of ways to know if terrorists have won, here's my five.

5. We lose our sense of justice and become a global bully.

4. We start scapegoating other Americans and discriminating against people who are Arab or Muslim or who we think are Arab or Muslim.

3. We confuse patriotism with groupthink and start demonizing dissenting voices.

2. We abandon the constitution in the interest of safety.

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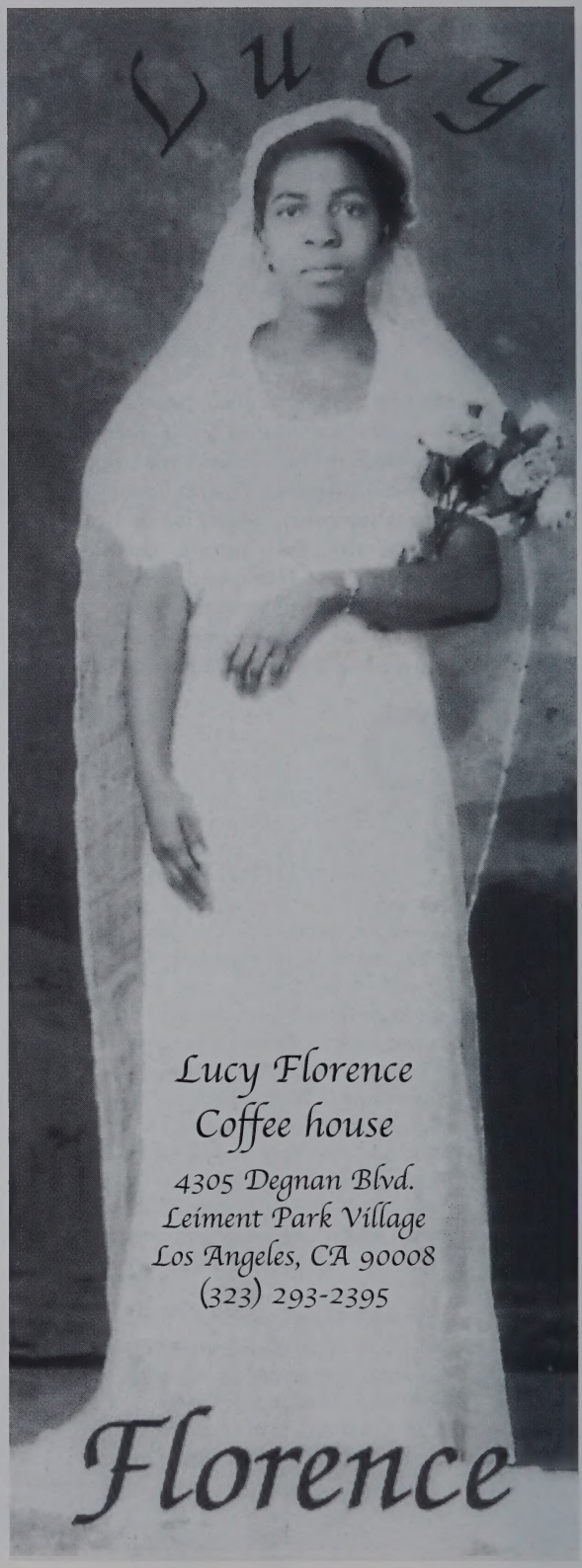
1. We become so obsessed with the war on terror that we stop working on important social and health issues, allowing them to fester and undermine the health and well-being of our people.

Many people think the HIV/AIDS crisis is over. For people of color, poor people, young people and anyone living in the developing world nothing could be further from the truth. I will say this: Almost ten thousand people die from AIDS every day. Imagine, nearly twice the death toll from the World Trade Center tragedy—every day.

We have to be respectful of the loss of September 11 on so many levels. We must not compound the tragedy by backing away from efforts to combat HIV/AIDS.

It is during these times that we either rise to show the best of who we are or we sink into the depths of the worst that we can be. We must seize this moment. We are the real soldiers in the war against terrorism. There is no evidence to suggest that simply killing people who perpetrate violence makes the world a safer place. Terrorism is an act of desperation. As long as there is desperation in the world, we are all vulnerable. Addressing health disparities is critical to the elimination of desperation. Showing compassion and a commitment to humanity is critical to the elimination of desperation. Every time we get someone into care, prevent a new infection, or simply show that we care, we help make the world a safer place. Every time we care for someone, fight for someone and love someone, we win and the terrorists lose.

"Because it is in the caring, and the fighting, and the loving, that we live forever."



TRANSFORMATIONS

...And Justice for All Engaging the Political Process

by Sharyn Grayson

Given the focus on our nation's recent tragedies, there is an air of seriousness being felt in communities around the country. Surely, our politicians are sensing that we—the people—are not, at this time, as passive or tolerant in our thinking about the future as we would have been perhaps six months ago.

I've noticed that many of those seeking election have (now) sought out meetings with representatives of "all aspects" of their local constituencies. They want to communicate with everyone—straight, gay, lesbian, transgender, bi, or otherwise. The local media is abuzz with regular reports on community forums and private meetings with identified leaders in the alternative lifestyle arena.

And, in a move that totally traumatized my thought processes, I recently read that the strict "Don't ask, don't tell" policy adopted by our U.S. military concerning gays in the armed forces ... has now been relaxed! In other words, gay identified men and women, who have taken the oath to defend this country with their lives, are being considered to have "merit" after all. Or, is it just another case of needing the numbers to prevail?

Please pardon my cynicism. But, does it take a tragedy of the magnitude we have endured recently to understand the simple fact that it also takes all of us to be successful as a nation?

Unfortunately, the tremendous loss of lives suffered in New York and Washington D.C. should be a true wakeup call for each of us—in terms of the profound value of our strength; both individually and collectively.

There is a renewed sense of "togetherness" and "unity" that permeates the United States. This momentum should be embraced and nourished by our political leaders as we brace ourselves to forge into the unknown, uncertain days and months ahead.

As this country is firmly poised in its strength and unity, it is our individual responsibility to take our position among the ranks and to be counted and valued by engaging ourselves politically.

We must vote, but we must also educate ourselves. Know what the issues are, and make sure you vote your conscience. Get to know the people you vote into political offices. Believe it or not, many politicians have won elections based on facts that have absolutely nothing to do with their abilities. If you need intricate details on persons running for election in your community you can always check with your local voter registration office (Registrar of Voters).

Keep your voter registration information current. This will allow you to vote in all elections without the possibility of delays. When you change addresses, be sure to register in your new district.

If you are ill or confined to your home, most voting jurisdictions offer "absentee ballots." This allows you to cast your vote (and avoid the lines or prolonged standing) by mailing it to your local registrar's office. Although it is a basic requirement that most polling places have accommodations for the physically challenged, absentee ballots may be a better alternative for some. They can also work for those of you with unreasonably hectic schedules.

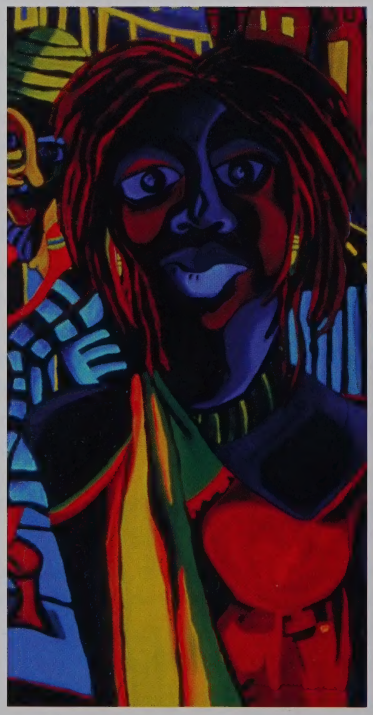
I take advantage of this one universal power as an American citizen every chance I get. I will not give it up, nor will I allow anyone to ignore its awesome authority.

So, get up ... get out there ... and get involved!

Wishing you love, peace and hope ...

CONTINUED FROM PG. 032

The appeal of this artist is in her ability to reach across continents and through cultures to blend the arts of storytelling, painting and mysticism into visual narratives that speak to people of many backgrounds. "Although my work is fueled by my African-American ancestry, it speaks to a multi-ethnic audience, one that includes people who connect with and celebrate the work. My art is linked to the multi-cultural tradition of storytelling. More specifically, to African folklore. I feel that sharing stories is an essential part of our human experience, so in my work, I create narratives that bring the spirit of African folklore to the present, through focusing on the essence of everyday people."



"I describe my work as urban folklore. In this style I meld contemporary African-American urban culture and history with traditional African cultures."

Through Keina's work the onlooker is invited to explore issues such as feminism, poverty, classicism, sisterhood and family relationships in a manner that is entertaining, instructive and inspirational. The artist informs the viewer by representing historically significant dates such as the birth of Harriett Tubman or the signing of the Emancipation Proclamation throughout her body of work.

Keina B. Davis wields political power with a paint brush and ancient wisdom on canvas. Her stories seem as old as the ancestors and deserve to be viewed, meditated upon and appreciated for their artistic intensity. "Storytelling has been defined as an oral tradition, folklore passed on to generations of people through speech, through tellers. Rather than telling the stories verbally, I am sharing them visually ... on canvas. I want these stories to be available to my generation as well as generations to come."

For more information on Keina B. Davis and Sivadart Studios visit her website at *www.sivadart.com.*

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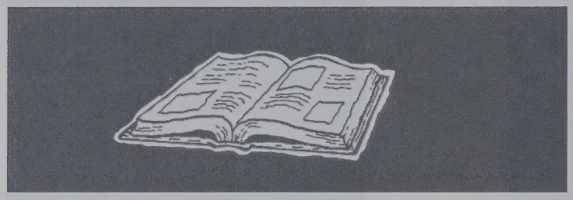

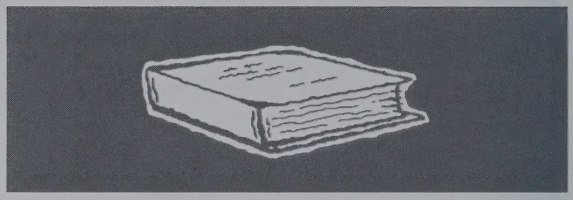

BOOK REVIEW

Stewart Shaw stewarts@sfpl.org

THE GREATEST TABOO:

Homosexuality in Black Communities

Delroy Constantine-Simms, Editor
(Alyson Books; 2000
1-55583-564-3; $16.95

Editor and contributor Constantine-Simms has gathered together essays from essayists and scholars across gender, racial and sexual strata to look at what it means to be black and gay in society and the roles that black gays and lesbians play in their societies.

For a large part the writings are highly academic, filled with jargon and academic double-speak, leaving the average reader out. The systemic theorizing by some the writers could possibly also restrict the accessibility of *Greatest Taboo* to academics. Academics Earl Ofari Hutchinson and Henry Louis Gates, Jr. (who wrote the foreword) surprisingly write some of the more approachable pieces.

The twenty-eight essays cover a wide range of topics from homosexuality in precolonial Africa, to black drag queens, to the Million Man March. The *Greatest Taboo* is bound to make an impact in how gays and lesbians view themselves and are viewed in African-American communities.

SPOKEN SOUL:

The Story of Black English

John R. Rickford and Russell J. Rickford
(John Wiley and Sons, Inc.; 2000
0-471-32356-X; $24.95

First let me say that I bring to this review a noted bias: a noted love for language and specifically the language of black Americans called Black English, Black Vernacular English and of late, Ebonics. So maybe I am a little predisposed to write a favorable review for what I find to be a well thought out, argued and researched look at Black English or "Spoken Soul."

Spoken Soul delves into the political, cultural and social nature of language. It examines the almost unconscious use of some form of distinct dialect used at one time or another by most African Americans regardless of socio-economic or educational levels. In the book, the Rickfords talk about the ability of language, here Ebonics, to give voice to, to redefine, and to classify our unique experiences in our own words. How people choose to name themselves, order the world in a language all their own, for and by themselves, is at heart a strong political statement, one which the Rickfords try to show the reader.

Overall *Spoken Soul* is a must read for anyone interested in a language or dialect that Rickford states that most African Americans have spoken at least once in their lifetime.

FITNESS Linda Lee

Five ways to help you enjoy the holidays...

Don't weigh yourself. You should only weigh yourself once a month. Jumping on the scale every morning is too depressing. During this time of year, don't be surprised if you gain two to five pounds. It's all right as long as you resume your regular exercise program immediately after the holidays, because the pounds won't come off as fast as you'll want them to.

Reward yourself. The more you deny yourself the so-called bad foods—carbohydrates, fats and sweets—the more likely you are to give up your good intentions. Allow yourself to splurge once a week (only if you are exercising three times a week).

Exercise regularly. It's the key to long-term weight control. Decreasing calories will help you lose weight and exercising will help elevate your metabolism to burn additional calories. Your metabolism stays elevated even a couple of hours after exercise.

Relax. Resting is like recharging your battery. Whether you take a bath at the end of the day, get a massage or even listen to a relaxation tape before you go to bed, make sure you get enough rest.

Eat breakfast. The old saying is true: breakfast is the most important meal of the day. Try not to overeat during the holidays. Overindulgence in foods that we don't normally have in our diets causes us to get ill and gain weight during the holidays.

LIFT YOUR SPIRITS WITH EXERCISE. ENJOY!

For specific questions or concerns regarding fitness contact Linda Lee at Linda_Lee@arisemag.com

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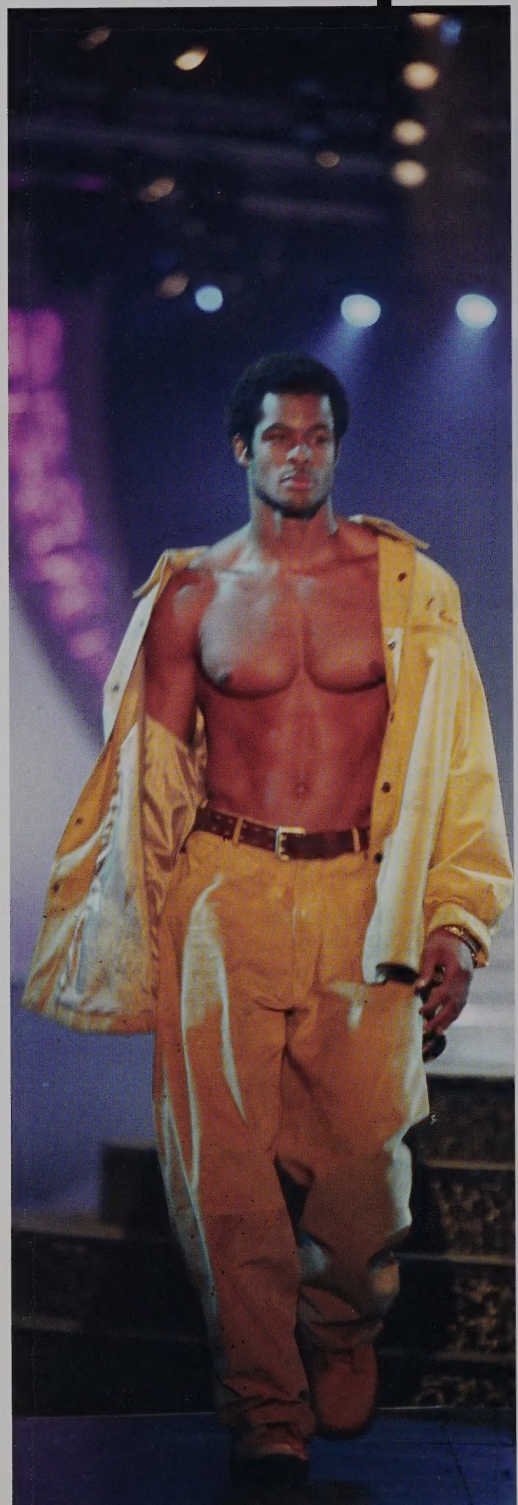

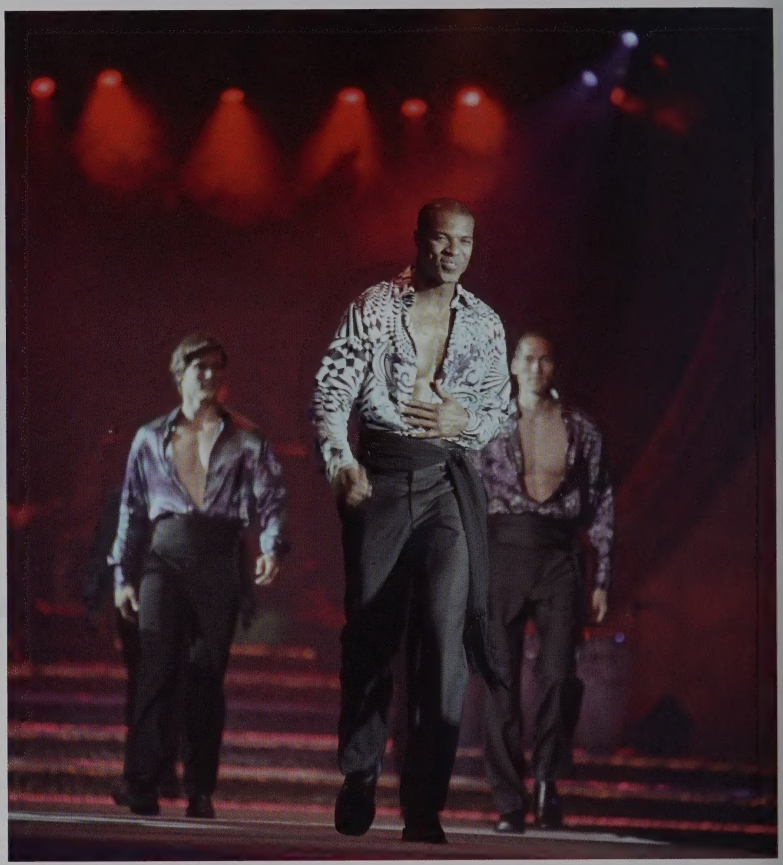

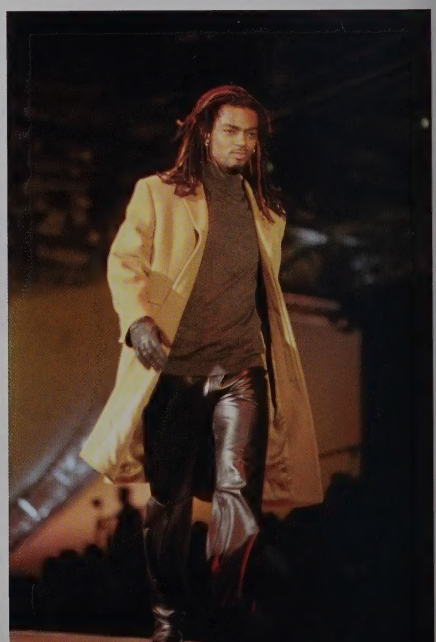

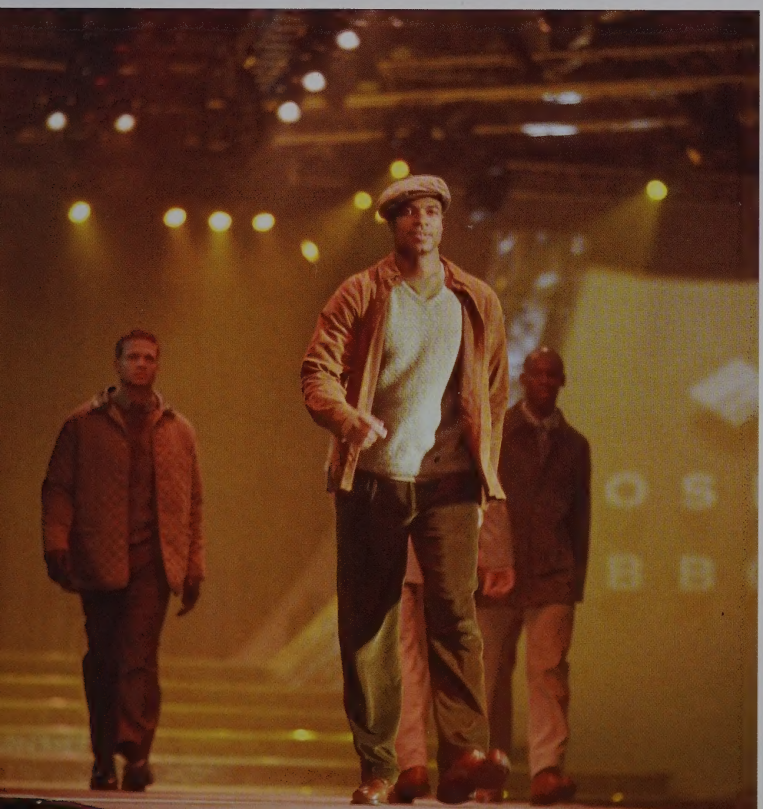

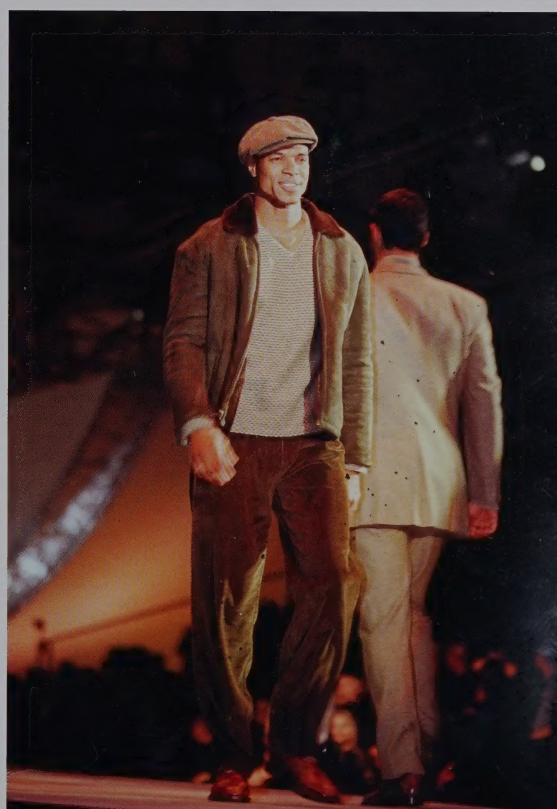

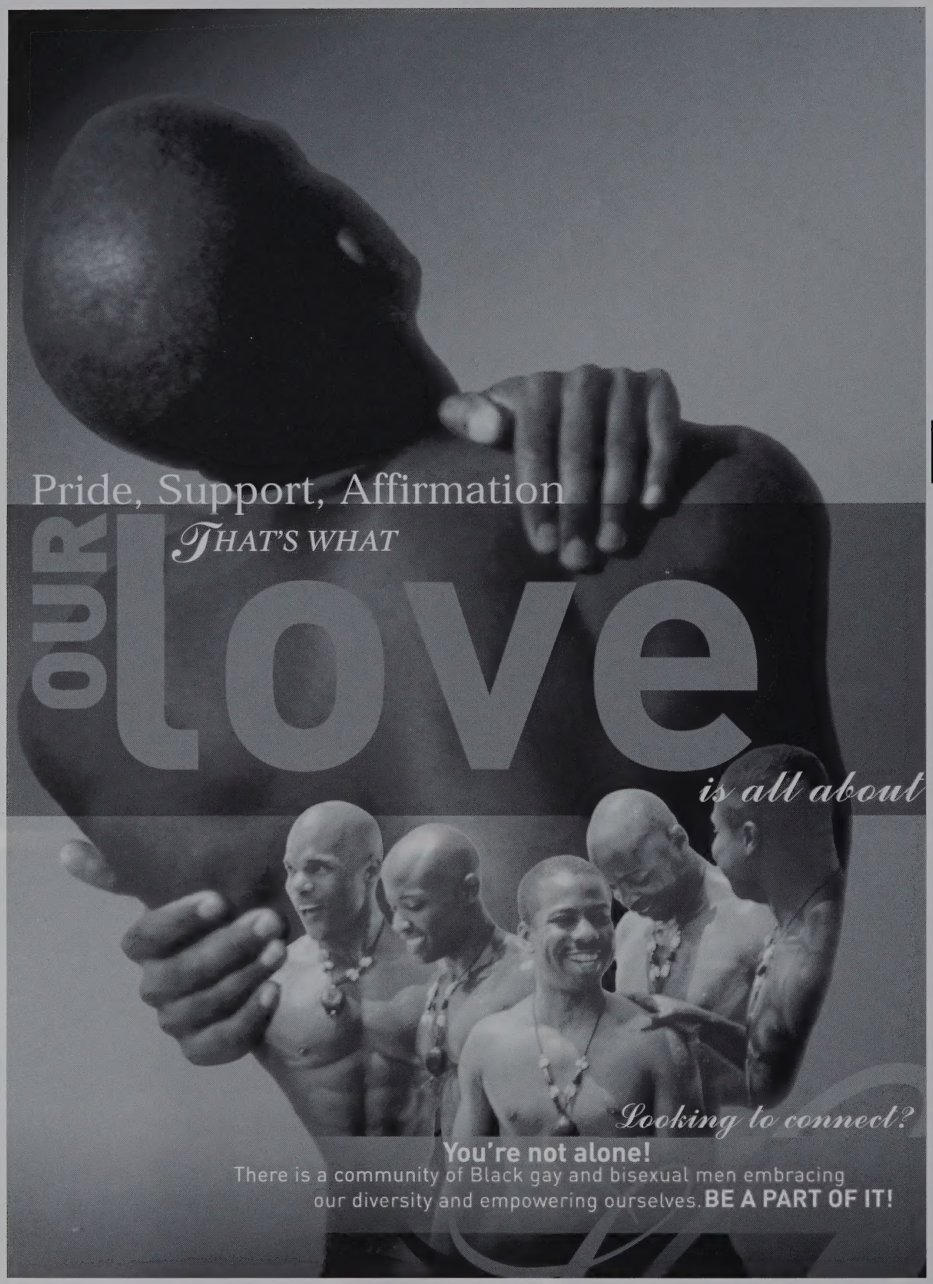
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Black Like This is a forum for black men to inspire, challenge and share their experiences with each other. Its goal is to unify the Black gay/bisexual community through art and artistic expressions.

For more info contact mike@stopaids.org
or call Mike at 415.575.0155.

WOMEN'S HEALTH

THINGS *NOT* TO DO THIS HOLIDAY SEASON

by Janine Sanders

Send off Kwanzaa cards, find the perfect gift for everyone on your list, attend your son's Christmas play, make an appearance at the office party, decorate the house, cook Thanksgiving dinner, spend time with your partner ... and you haven't even started making your sweet potato pies! The holidays are a wonderful time of year but it's easy to become overwhelmed. Many people feel a sense of sadness around the holidays as they think of past events and hopes for the future. Throw in some frantic shopping, gift giving, partying, cooking, etc. and you'll be lucky to have one good nerve left come January 1. Instead of focusing on all that you need to do this season, make yourself a list of things not to do. Start working on your less-is-more philosophy now, before you even think about trimming a tree. You may find that your holidays will be a lot merrier this year.

Do not be afraid to say no: Didn't your mama tell you that you can't dance on every song? It is okay to turn down an invitation. When you set boundaries, be firm and don't allow yourself to feel guilty. Most people will get over it faster than you think.

Do not overindulge: With time at a minimum and food at a maximum, it may be easy to give in to temptation. Resist the urge to eat everything. Stick to your favorites and make time to exercise. Also remember to keep your alcohol consumption in check. The last thing you want for Christmas is a hangover.

Do not blow your budget on gifts: Before you begin shopping, decide how much you will spend per gift or per person. Stay within your budget. You don't want to ring in the New Year with bill collectors ringing your phone.

Do not set unrealistic expectations: Is your family the Huxtables? I didn't think so. Thanksgiving, Christmas, Kwanzaa, or whatever holiday you will be celebrating, try to remember the reason for celebration. Even if your mama says the dressing is dry and your sister is late and your cousin's bad-ass kids are tearing all over your house, just enjoy being together. You never know which holiday will be your last.

Do not forget to care for yourself: You've picked out the perfect gift for everyone on your list, both naughty and nice, but what have you gotten for yourself? Treat yourself to a manicure, a new outfit, or even just a quiet evening at home. You know best what you need; make sure you give it to yourself.

Do not resist seeking help if you need it: If you are feeling down, talk to a friend or family member with a compassionate ear. Sometimes you just need someone to listen. However, if your blues last long after the holidays are over, interfere with your daily routine, or cause you to feel hopeless, it may be time to seek professional help. Remember, the best gift you can give anyone is the gift of *you*, happy and healthy.

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CONTINUED FROM PG. 030

Because we're all family I ain't ashamed to drop a name from time to time. We all do it now and again. Heck, it adds color to the story. Having said that, I don't mind telling you that while having dinner at The Hibiscus Beach Hotel, a beachfront property just ten minutes from downtown Christiansted, who did I run into but Uncle Charlie Wilson, from the Gap Band, and his lovely wife of six years. See, you just never know. Meanwhile, stick with me!

You can go online or call both properties as follows:
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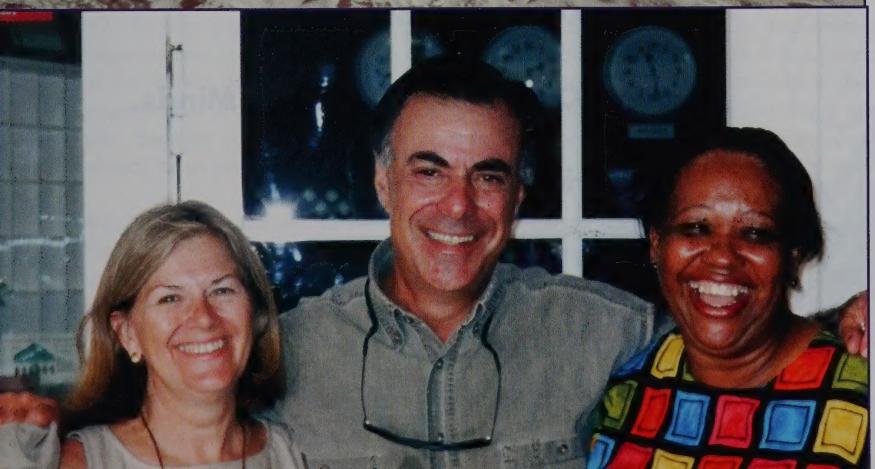
800-524-0410 or
www.hotelcaravelle.com
Hibiscus Beach Hotel at
800-442-0121 or
www.1hibiscus.com



Now, give me one more minute to tease you with grandeur by sharing a recent experience in Miami.

Chance are, your flight to St. Croix will stop in Miami between coming and going. If so, make plans to get out and enjoy this multi-cultural paradise for at least a couple of days. Trust me, you won't regret it!

Where to stay? Well, Collins Avenue is full of fabulous properties that I promise to tell you about in the future. Meanwhile, your tip of the day is The Roney Palace Beach Resort.

One side of the Roney is all suites, while the other consists of condominiums. From the moment you enter, you will feel totally relaxed and ready to unwind in the splendor of upscale charm and hospitality. By the time you get to your beach view room, trust me, you'll not only know that there is a God, but you'll drop to your knees and thank Him!

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MEN'S HEALTH

SEVEN PRACTICAL TIPS FOR IMPROVING YOUR ADHERENCE

By Henry Masters, III, M.D.

We've all heard the gospel of adherence preached far and wide by HIV providers. Did you know that "gospel" actually means "good news?" For many HIV patients who fall short of the ninety-five percent adherence goal, this gospel has been anything but good news. When they miss more than two doses per month, they can get discouraged and quit.

Perhaps the best people to go to for tips about adherence are those who have been swallowing HIV medications consistently and getting good results.

Here are seven adherence tips I've gathered from years of working with some of my most successful patients.

#1: Don't start taking HIV medications until you're ready. You must be fully committed to taking every pill on time. It's a simple fact that people who really *want* to take their medications will be more successful than people who aren't as sure. Unless you're a pregnant woman, treating chronic HIV infection is not usually an emergency. It's better to take time to get yourself together rather than to begin therapy before you're ready.

#2: Simplify your life—get organized! Get a seven-day pill organizer box. Load it once a week and take your medicine out of the correct day and time slot. You will see when you're missing doses and how often. You'll also avoid taking too many pills, because you'll never have to wonder whether you've already taken your dose or not.

#3: Link taking your pills to everyday activities. You do some things at about the same time every day—including weekends and holidays. You may brush your teeth every morning at seven and eat dinner regularly twelve hours later at seven at night. You could take your morning pills right before you brush your teeth and take your evening pills before dinner.

#4: Miss a dose? Make a plan! When you discover you've missed a dose, think about why it happened. Then develop a plan so it doesn't happen again. Consider getting a key chain alarm programmed to beep when it's time to take your pills. Some pharmacies specializing in HIV services provide free pagers to help remind you when each dose is due and when to pick up refills. Perhaps stash a supply of medications in your tote bag, purse, or the glove box of your car. But make sure the location is secure if children are around.

#5: Keep track of your success. Encourage yourself by watching the level of virus in your blood decrease when you've consistently taken your pills. Have your viral load checked just before you start a new HIV treatment program and ask your provider to check it again after thirty days of strict adherence.

#6: Don't let side effects take you by surprise. Patients who know the possible side effects of their medications are prepared if a side effect occurs. For example, if diarrhea is a common side effect of your medication, ask your provider what you should do if you get it. You will be less likely to stop taking your pills if you know what to do. Also, ask your provider whom to call for help dealing with side effects after regular clinic hours or on weekends and holidays.

#7: Get help when you need it. If you suffer from depression or struggle with substance use, be willing to get help fast. Feelings of hopelessness and despair from untreated depression may cause you to stop taking your medicine. Heavy alcohol or drug use may cause you to miss doses. Talking with your provider is a good way to start getting help to fight the twin problems of depression and substance use.

Dr. Masters has been caring for people with HIV for fifteen years. His experience includes practicing in both private practice and non-profit clinics, acting as medical director for a state prison system, and hosting a cable television program dealing with HIV/AIDS issues.

Ron Crear

Ron Crear

Ron Crear

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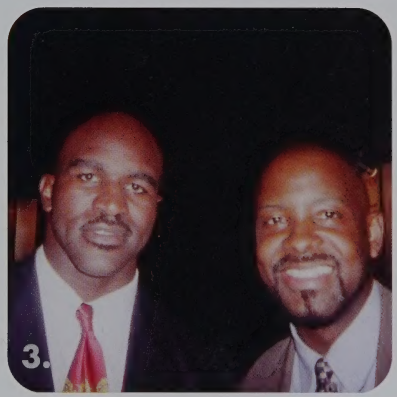

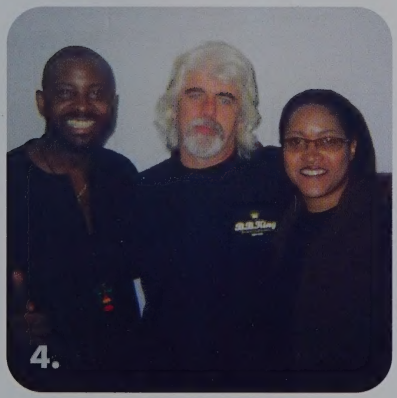

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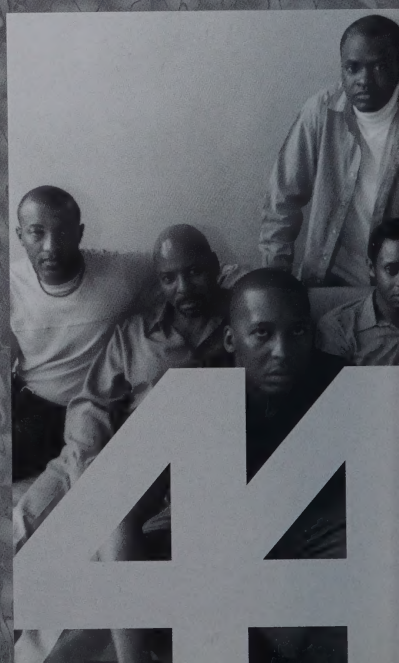

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Community Building

Man2Man is just one of the programs and services offered by the Black Coalition on AIDS at locations throughout San Francisco. Check our website at www.bcoa.org for more information, or call our Programs Office at 415-346-0382. E-mail: bcoa@bcoa.org

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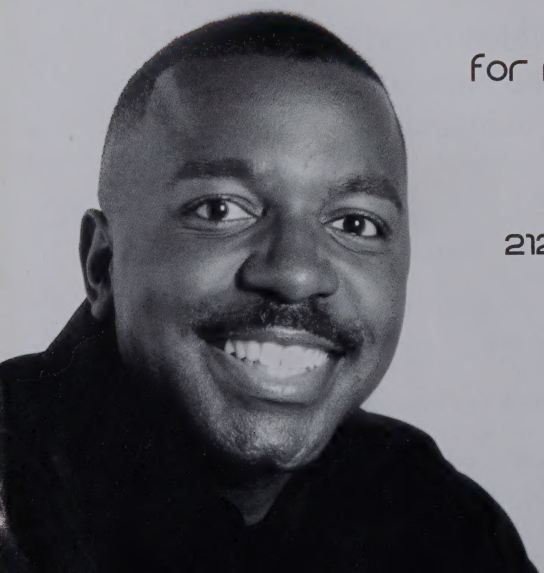

for more information contact:
glenn alexander
advertising director
ARISE MAGAZINE
2121 peralta street, suite 126
oakland, CA 94607
510.663.2743 ph.
510.663.2742 fax
arisemagazine@aol.com

San Francisco AIDS Foundation

A lifeline in the fight against AIDS

HIV Treatment Information and Support
Care assessment; treatment workshops; case management services; Latino support group and socials; special services for women; publications include **BETA** (Bulletin of Experimental Treatments for AIDS) and **BETA en español** (Boletín de Tratamientos Experimentales Contra el SIDA); web site **www.sfaf.org**.

Financial Benefits Counseling
Help in obtaining a range of public and private financial benefits, including General Assistance, food stamps, Medi-Cal, SSI and SSDI, employee benefits, AIDS Drug Assistance Program (ADAP), long- and short-term disability plans, health insurance, life insurance and viatical settlements, and state disability insurance.

Housing Services
Consultations to develop short- and long-term housing plans; emergency housing assistance and rental subsidies, if eligible, based on availability.

Gay Life Program
Free individual and couples counseling (English and Spanish); workshops and events designed to provide gay men the opportunity to discuss the challenges they face. Call (415) 788-LIFE or visit the web site at **www.gaylife.org**.

Black Brothers Esteem
Promotes the sexual health of African-American same gender loving men; addresses the needs of men who are struggling not only with issues of HIV, but also the challenges of poverty, substance abuse and racism. Call (415) 487-8018 or visit the web site at **www.sfaf.org/bbe**.

California HIV/AIDS Hotline (800) 367-AIDS
Toll free, anonymous and confidential; referrals, comprehensive information and support; calls answered in three languages - English, Spanish and Filipino.

Volunteer Opportunities
Call (415) 487-8080.

Servicios de apoyo para la lucha contra el SIDA

Apoyo e información sobre tratamientos para el VIH
Evaluación para la atención médica del VIH; servicios de asesoramiento; grupo de apoyo Latino y eventos sociales; servicios especiales para mujeres; servicio disponible en inglés y español. Publicaciones incluyen **BETA** (Bulletin of Experimental Treatments for AIDS) y **BETA en español** (Boletín de Tratamientos Experimentales contra el SIDA); Sitio web **www.sfaf.org.**

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Ayuda con prestaciones económicas públicas y privadas, incluyendo asistencia general, cupones de alimentos, Medi-Cal, SSI y SSDI, programa ADAP (programa de asistencia para obtener medicamentos contra el SIDA); beneficios laborales, planes de incapacidad de corto y largo plazo, seguros médicos, seguros de vida, gestión de venta del seguro de vida actual y seguros estatales por incapacidad. Servicio disponible en inglés y español.

Servicios de alojamiento
Consultas sobre cómo obtener alojamiento a corto y largo plazos; ayuda urgente para conseguir vivienda y subsidios para alquiler si se cumplen los requisitos, según la disponibilidad.

Vida Gay (Gay Life)
Asesoramiento gratuito individual y de pareja en inglés y español, eventos, foros y actividades para hombres homosexuales y bisexuales. Llame al (415) 788-5433 o visite el sitio web en **www.gaylife.org.**

Estima de los Hermanos Negros (Black Brothers Esteem)
Promueve la salud sexual de hombres afroamericanos que aman a alguien de su propio género; orientado a atender las necesidades específicas de hombres que están luchando no solamente con aspectos del VIH, sino también con la pobreza, el abuso de drogas y el racismo. Llame al (415) 487-8018 o visite el sitio web en **www.sfaf.org/bbe.**

Línea de información de California sobre el VIH/SIDA (800) 367-AIDS
Llamada gratuita, anónima y confidencial; referencias, información completa y apoyo; atención de llamadas en tres idiomas: inglés, español y filipino.

Oportunidades para voluntarios
Llame al (415) 487-8080.

CONTACTING THE SAN FRANCISCO AIDS FOUNDATION

Telephone: (415) 487-3000
En español: (415) 487-3004
Mail: San Francisco AIDS Foundation
P. O. Box 426182
San Francisco, CA 94142-6182
E-mail: feedback@sfaf.org
Visit our web site at: www.sfaf.org

Most services and information are available in both English and Spanish.

CÓMO COMUNICARSE CON LA FUNDACIÓN DEL SIDA DE SAN FRANCISCO

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En español: (415) 487-3004
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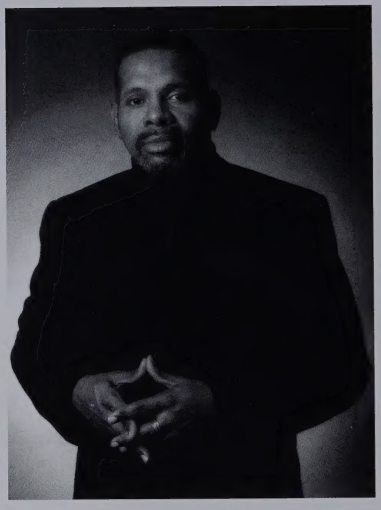
Visite nuestro sitio Internet: www.sfaf.org

La mayoría de los servicios e información son disponibleś en inglés y español.

Editors Letter



Travel is that very special gift we bestow upon ourselves, when we realize that the world is ours to explore. To go from one shore to another can bring about relief, pleasure and intrigue.

We are sometimes lured by the sinuous physiques of sienna hued folks lingering on the sands of exotic islands, canvassed across travel brochures. Then there is another kind of invitation. One that hails our attention from the interior. You know that voice that says, "Its time to get up out of here...cause I don't know how much longer I can maintain this plastic smile". Yes, that is when travel is more than pleasure-seeking but curative and medicinal in nature.

I am convinced that perhaps one of the greatest journeys we will ever take requires no passport or visa. It's what happens when we decide to travel in time for an instant, fly within the expanse of our imagination and unpack our cares if only for a moment in the comfort of our mind's eye and the solace of our thoughts.

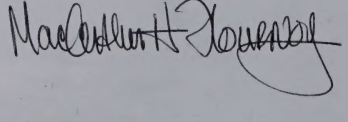
Rest assured that the allure of Bahia, Senegal, Bilbao and Dubai all have their honorary place on my things to do list. But nothing can compare to the intimate journey we can take by adjusting our focus and taking note of the beauty that surrounds us.

This summer some savvy promoters will ask us to mindlessly fly from one city to another, drop our bags in various over priced venues, pay fees to be seen at certain functions, throw judgment and caution to the wind and mill about as if we are having the time of our life. For those that didn't make it "Well, maybe next year". At some point we may ask ourselves, just why did we do this - one more time? Why indeed.

When it is all said and done we may find ourselves realizing that travel, in its truest sense is not about where we went, what we wore or with whom we were seen. We may even come to realize that to travel well, distance is not the key element at all. What really makes a definitive difference is a commitment to learn something new about ourselves and the world around us.

I always marvel at those folks who travel the globe being rude, demanding and disrespectful of the regional people and their culture, looking for something they claim to have wanted to leave at home. The truth is, the beauty that we really seek to experience more often than not will be the beauty that we take with us, and our willingness to see it when it appears.

While this world holds boundless venues for us to visit, play in and explore, perhaps there is none more beautiful that the majesty that exist in each and every one of us. If we could appreciate that magnificence, what a spectacular journey it would be.



EDITORS LETTER

BY MACARTHUR H. FLOURNOY

I FOLLOWED A PATH

Patricia Parker

Do not go gentle into that night
— Dylan Thomas

I followed a path.
The path – it led
to somewhere. Curved
around space leading
me from my youth.
I met an old man.
"Old man, give back
my youth."
He gave me a pitcher
with a hole in it.

I followed a path
The path it led
to marbles and jacks
& dolls, mother,
house, school, love.
I met a little girl.
"Little girl, give back
my youth."
She ran away.
Her mother had told her not to speak
to strangers.

I followed a path.
The path – it led
to a mirror.
I saw a face – not mine.
A face with lines
leading to pain and joy,
song and dances.
I wanted to dance again.
I skipped over guilt;
I laughed at failure.
For a moment,
I chased the lines away.

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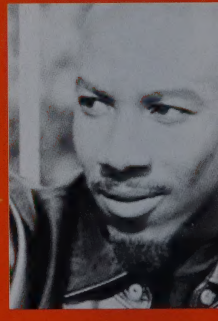

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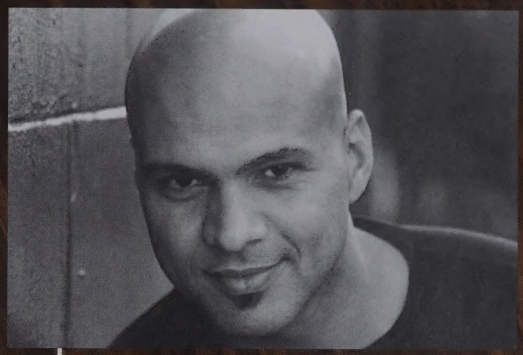
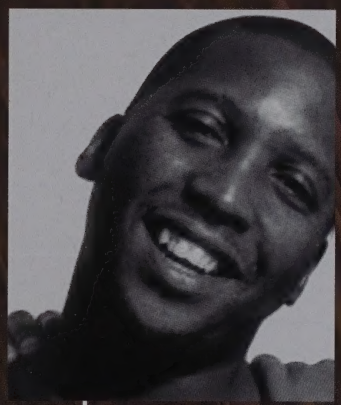
CONTRIBUTORS

Phumi Mtetwa(not pictured): A native of South Africa, Phumi has a longstanding commitment to Human rights activism. She has advocated on behalf of people living with HIV and AIDS in South Africa and globally. As the Co-Chair of the International Lesbian and Gay Association, Phumi perseveres in her efforts to ensure that all people are treated with dignity, respect and assured basic human rights. Phumi currently resides in Ecuador, and will be a regularly featured columnist for ARISE on matters concerning Human Rights for LGBT people globally.

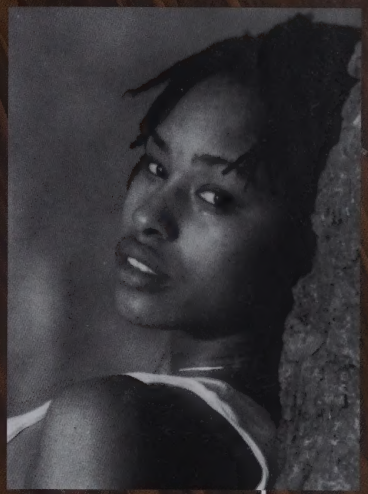


Donna R. Payne: Constituency Field Organizer for HRC, is an organizer working specifically with people of color and the religious communities. Her work entails doing workshops across the country for both communities, speaking engagements on behalf of HRC, attending pride events and organizing/expanding events for her constituencies. Donna has worked at HRC for three years.



Marvin K. White: Writer, poet, actor and most recent iteration, playwright. Marvin K White, a published author has written an original play with Johari Jabir entitled For Colored Boys. Marvin tantalizes readers with a fore sample of the work to be featured in this epic production. Marvin resides in Richmond California with his equally talented partner Eddie.

Stuart Locklear: a Lumbee Indian, is a San Francisco based photographer specializing in portrait photography. Stuart's training, professionalism, and rapport with people enable him to create bold images that have been featured on CD covers, magazines, promotional catalogs, and Internet sites.



Alexis "Promise" Smith: Born and raised in Oakland, Alexis Promise Smith has developed her artistic gift over a period of several years. Alexis' works are a flux of graffiti inspired by font over pop collage merged with either acrylic or oil paint. Her art has been referred to the great works from Basquiat or Moreaux. She describes her work as "Reality reflected as truth through my soul into an art form".

YOUR FEEDBACK

In reading the New Launch of ARISE I must say that I was surprise by its new look. In its short existence I really liked the unique shape of the past issues. Good luck with the new look but don't change content. We need a publication like ARISE around that shows diverse people of African descent in a positive light.

Deborah Williamson

Charlotte, North Carolina

Being black and gay in Wisconsin can have its disadvantages. When I go into local bookstores I never see anything on the shelf that relates to me. So when I walked into a local bookstore in Milwaukee and found a copy of ARISE Magazine on the shelf I stood in the middle of the room and shouted "OUR DAY HAS FINALLY COME". Thank you ARISE for being there.

John Michael Thornton

Milwaukee, WI

I recently picked up your magazine and I was greatly impressed with the layout and texture of the magazine. One minor complaint – would you please offer more of a review of your recommended readings? There are so many deserving works of fiction and non-fiction that are going unnoticed. Once again, thank you for an alternative. I wish ARISE a long shelf life.

Cicero Rausheik Bonner

Chula Vista, CA

As an avid reader, I thoroughly enjoyed the piece of Dr. Alfred Osborne titled "Black Entrepreneurship – Business in the new millennium". I hope that ARISE uses its voice to educate the community on different topics such as business. As a latina woman who wants to own her own business one day I would like to see future stories about business opportunities.

Rosa Maria Avalos

Los Angeles, CA

ARISE

EDITOR IN CHIEF	MacArthur H. Flournoy
SENIOR GRAPHIC DESIGNER	Don Collver
HEALTH EDITOR	Kimberly Hicks MD
COPY EDITOR	Ricardo Dominguez
CONTRIBUTING WRITERS	Sundiata Alayé, Chaz Crowder, Tim'm West Brenda Crawford
ADVERTISING DIRECTOR	Glenn Alexander
PUBLICIST	Spencer Casseus
CO-PUBLISHERS	MacArthur H. Flournoy & Glenn Alexander

ARISE magazine
2121 Peralta Street, Loft 126
Oakland CA 94607
(510) 663-2743 Fax: (510) 663-2742
Email: arisemagazine@aol.com

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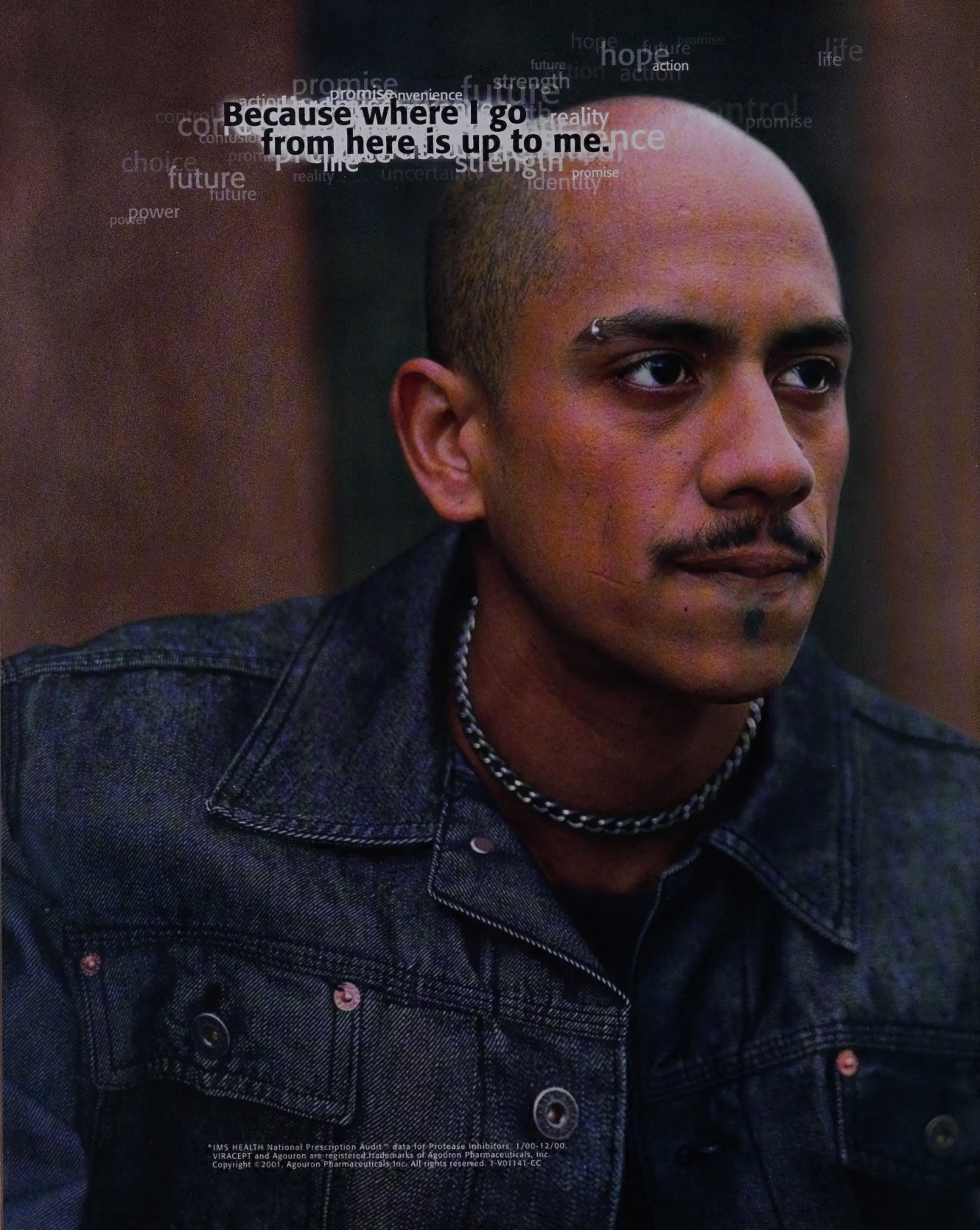
GYE NYAME is an Akan symbol, representing,the omnipotence and the omnipresence of God, originating from Ghana, West Africa, ARISE Magazine embraces GYE NYAME to affirm the inherent spiritual nature of all African Descended Diverse people. While we acknowledge and honor the bountiful expression of our individual spiritual beliefs, GYE NYAME is offered as an articulation of our totality and collective strength to effect positive change.



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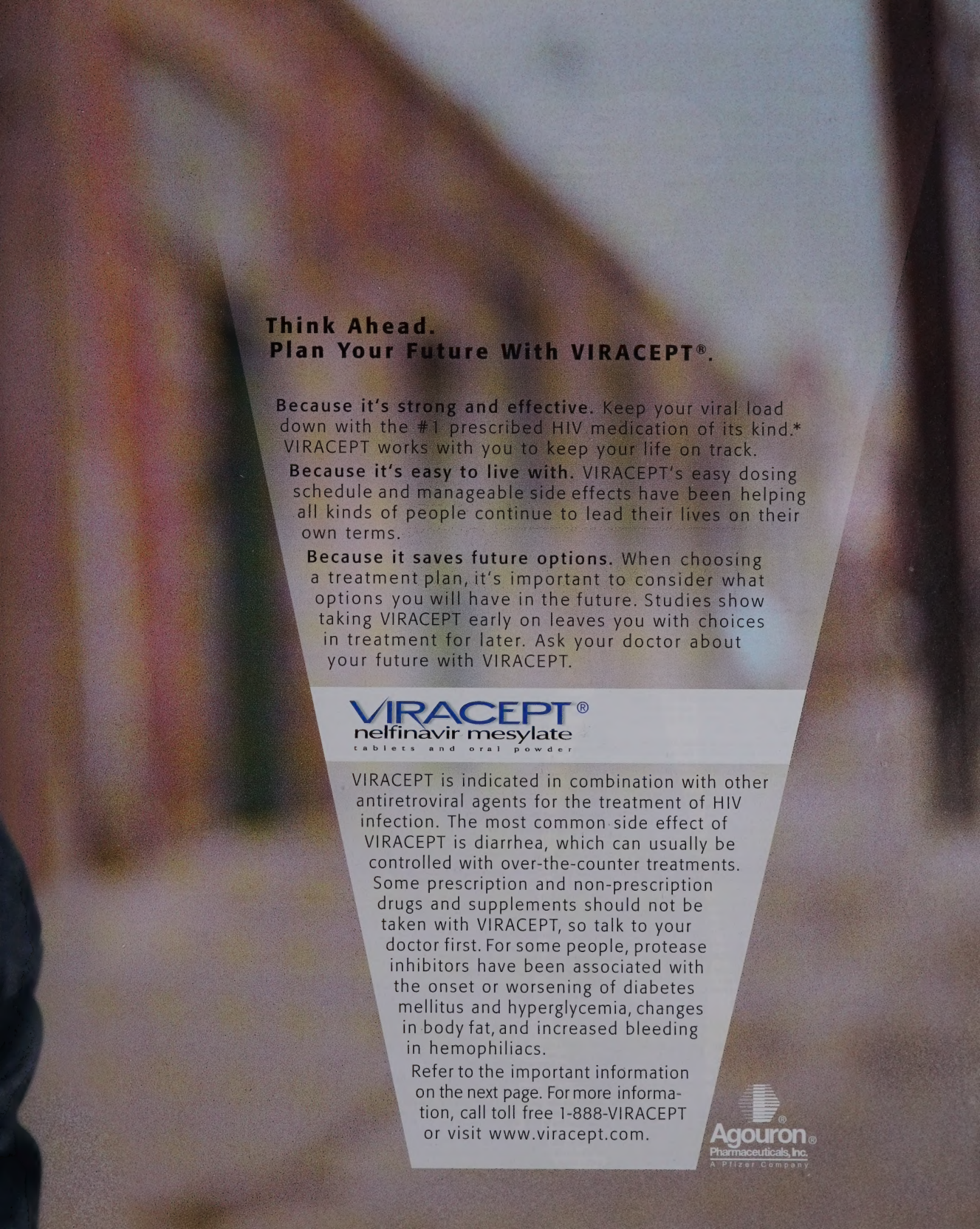

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VIRACEPT is indicated in combination with other antiretroviral agents for the treatment of HIV infection. The most common side effect of VIRACEPT is diarrhea, which can usually be controlled with over-the-counter treatments. Some prescription and non-prescription drugs and supplements should not be taken with VIRACEPT, so talk to your doctor first. For some people, protease inhibitors have been associated with the onset or worsening of diabetes mellitus and hyperglycemia, changes in body fat, and increased bleeding in hemophiliacs.

Refer to the important information on the next page. For more information, call toll free 1-888-VIRACEPT or visit www.viracept.com.

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VIRACEPT®

(nelfinavir mesylate)

Tablets and Oral Powder

Information for Patients

about VIRACEPT® (VI-ra-cept)
Generic Name: nelfinavir (nel-FIN-na-veer) mesylate

For the Treatment of Human Immunodeficiency Virus (HIV) Infection

Please read this information carefully before taking VIRACEPT. Also, please read this leaflet each time you renew the prescription, just in case anything has changed. This is a summary and not a replacement for a careful discussion with your doctor. You and your doctor should discuss VIRACEPT when you start taking this medication and at regular checkups. You should remain under a doctor's care when taking VIRACEPT and should not change or stop treatment without first talking with your doctor.

WHAT IS VIRACEPT AND HOW DOES IT WORK?

VIRACEPT is used in combination with other antiretroviral drugs in the treatment of people with human immunodeficiency virus (HIV) infection. Infection with HIV leads to the destruction of CD4 T cells, which are important to the immune system. After a large number of CD4 cells have been destroyed, the infected person develops acquired immune deficiency syndrome (AIDS).

VIRACEPT works by blocking HIV protease (a protein-cutting enzyme), which is required for HIV to multiply. VIRACEPT has been shown to significantly reduce the amount of HIV in the blood. Although VIRACEPT is not a cure for HIV or AIDS, VIRACEPT can help reduce your risk for death and illness associated with HIV. Patients who took VIRACEPT also had significant increases in the number of CD4 cell count.

VIRACEPT is usually taken together with other antiretroviral drugs such as Retrovir® (zidovudine, AZT), Epivir® (lamivudine, 3TC), or Zerit® (stavudine, d4T). Taking VIRACEPT in combination with other antiretroviral drugs reduces the amount of HIV in the body (viral load) and raises CD4 counts.

VIRACEPT may be taken by adults, adolescents, and children 2 years of age or older. Studies in infants younger than 2 years of age are now taking place.

DOES VIRACEPT CURE HIV OR AIDS?

VIRACEPT is not a cure for HIV infection or AIDS. People taking VIRACEPT may still develop opportunistic infections or other conditions associated with HIV infection. Some of these conditions are pneumonia, herpes virus infections, Mycobacterium avium complex (MAC) infections, and Kaposi's sarcoma.

There is no proof that VIRACEPT can reduce the risk of transmitting HIV to others through sexual contact or blood contamination.

WHO SHOULD OR SHOULD NOT TAKE VIRACEPT?

Together with your doctor, you need to decide whether VIRACEPT is appropriate for you. In making your decision, the following should be considered:

Allergies: If you have had a serious allergic reaction to VIRACEPT, you must not take VIRACEPT. You should also inform your doctor, nurse, or pharmacist of any known allergies to substances such as other medicines, foods, preservatives, or dyes.

If you are pregnant: The effects of VIRACEPT on pregnant women or their unborn babies are not known. If you are pregnant or plan to become pregnant, you should tell your doctor before taking VIRACEPT.

If you are breast-feeding: You should discuss with your doctor the best way to feed your baby. You should be aware that if your baby does not already have HIV, there is a chance that it can be transmitted through breast-feeding. **Women should not breast-feed if they have HIV.**

Children: VIRACEPT is available for the treatment of children 2 through 13 years of age with HIV. There is a powder form of VIRACEPT that can be mixed with milk, baby formula, or foods like pudding. Instructions on how to take VIRACEPT powder can be found in a later section that discusses how VIRACEPT Oral Powder should be prepared.

If you have liver disease: VIRACEPT has not been studied in people with liver disease. If you have liver disease, you should tell your doctor before taking VIRACEPT.

Other medical problems: Certain medical problems may affect the use of VIRACEPT. Some people taking protease inhibitors have developed new or more serious diabetes or high blood sugar. Some people with hemophilia have had increased bleeding. It is not known whether the protease inhibitors caused these problems. Be sure to tell your doctor if you have hemophilia types A and B, diabetes mellitus, or an increase in thirst and/or frequent urination.

Changes in body fat have been seen in some patients taking protease inhibitors. These changes may include increased amount of fat in the upper back and neck ("buffalo hump"), breast, and around the trunk. Loss of fat from the face, legs and arms may also happen. The cause and long-term health effects of these conditions are not known at this time.

CAN VIRACEPT BE TAKEN WITH OTHER MEDICATIONS?

VIRACEPT may interact with other drugs, including those you take without a prescription. You must discuss with your doctor any drugs that you are taking or are planning to take before you take VIRACEPT.

Drugs you should not take with VIRACEPT:

Hismanal® (astemizole, for allergies)

Propulsid® (cisapride, for heartburn)

Cordarone® (amiodarone, for irregular heartbeat)

Quinidine (for irregular heartbeat), also known as Quinaglute®, Cardioquin®, Quinidex, and others

Ergot derivatives (Cafergot® and others, for migraine headache)

Halcion® (triazolam)

Versed® (midazolam)

Mevacor® (lovastatin, for cholesterol lowering)

Zocor® (simvastatin, for cholesterol lowering)

Taking the above drugs with VIRACEPT may cause serious and/or life-threatening adverse events.

Rifampin (for tuberculosis), also known as Rimactane®, Rifadin®, Rifater®, or Rifamate®
This drug reduces blood levels of VIRACEPT.

Dose reduction required if you take VIRACEPT with: Mycobutin® (rifabutin, for MAC); you will need to take a lower dose of Mycobutin.

A change of therapy should be considered if you are taking VIRACEPT with:

Phenobarbital

Phenytoin (Dilantin® and others)

Carbamazepine (Tegretol® and others)

These agents may reduce the amount of VIRACEPT in your blood and make it less effective.

Oral contraceptives ("the pill")

If you are taking the pill to prevent pregnancy, you should use a different type of contraception since VIRACEPT may reduce the effectiveness of oral contraceptives.

Special considerations

Before you take Viagra® (sildenafil) with VIRACEPT, talk to your doctor about possible drug interactions and side effects. If you take Viagra and VIRACEPT together, you may be at increased risk of side effects of Viagra such as low blood pressure, visual changes, and penile erection lasting more than 4 hours. If an erection lasts longer than 4 hours, you should seek immediate medical assistance to avoid permanent damage to your penis. Your doctor can explain these symptoms to you.

It is not recommended to take VIRACEPT with the cholesterol-lowering drugs Mevacor® (lovastatin) or Zocor® (simvastatin) because of possible drug interactions. There is also an increased risk of drug interactions between VIRACEPT and Lipitor® (atorvastatin) and Baycol® (cerivastatin); talk to your doctor before you take either of these cholesterol reducing drugs with VIRACEPT.

Taking St. John's wort (hypericum perforatum), an herbal product sold as a dietary supplement, or products containing St. John's wort with VIRACEPT is not recommended. Talk with your doctor if you are taking or are planning to take St. John's wort. Taking St. John's wort may decrease VIRACEPT levels and lead to increased viral load and possible resistance to VIRACEPT or cross resistance to other antiretroviral drugs.

HOW SHOULD VIRACEPT BE TAKEN WITH OTHER ANTI-HIV DRUGS?

Taking VIRACEPT together with other anti-HIV drugs increases their ability to fight the virus. It also reduces the opportunity for resistant viruses to grow. Based on your history of taking other anti-HIV medicine, your doctor will direct you on how to take VIRACEPT and other anti-HIV medicines. These drugs should be taken in a certain order or at specific times. This will depend on how many times a day each medicine should be taken. It will also depend on whether it should be taken with or without food.

Nucleoside analogues: No drug interaction problems were seen when VIRACEPT was given with:

Retrovir® (zidovudine, AZT)

Epivir® (lamivudine, 3TC®)

Zerit® (stavudine, d4T)

Videx® (didanosine, ddI)

If you are taking both Videx (ddI) and VIRACEPT:
Videx should be taken without food, on an empty stomach. Therefore, you should take VIRACEPT with food one hour after or more than two hours before you take Videx.

Nonnucleoside reverse transcriptase inhibitors (NNRTIs):

When VIRACEPT is taken together with:

Viramune® (nevirapine)

The amount of VIRACEPT in your blood may be reduced. Studies are now taking place to learn about the safety of combining VIRACEPT with Viramune.

Sustiva™ (efavirenz)

The amount of VIRACEPT in your blood may be increased. A dose adjustment is not needed when VIRACEPT is used with Sustiva.

Other NNRTIs

ViRACEPT has not been studied with other NNRTIs.

Other protease inhibitors:

When VIRACEPT is taken together with:

Crixivan® (indinavir)

The amount of both drugs in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Norvir® (ritonavir)

The amount of VIRACEPT in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Invirase® (saquinavir)

The amount of saquinavir in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

WHAT ARE THE SIDE EFFECTS OF VIRACEPT?

Like all medicines, VIRACEPT can cause side effects. Most of the side effects experienced with VIRACEPT have been mild to moderate. Diarrhea is the most common side effect in people taking VIRACEPT, and most adult patients had at least mild diarrhea at some point during treatment. In clinical studies, about 15-20% of patients receiving VIRACEPT 750 mg (three tablets) three times daily or 1250 mg (five tablets) two times daily had four or more loose stools a day. In most cases, diarrhea can be controlled using antidiarrheal medicines, such as Imodium® A-D (loperamide) and others, which are available without a prescription.

Other side effects that occurred in 2% or more of patients receiving VIRACEPT include nausea, gas and rash.

There were other side effects noted in clinical studies that occurred in less than 2% of patients receiving VIRACEPT. However, these side effects may have been due to other drugs that patients were taking or to the illness itself. Except for diarrhea, there were not many differences in side effects in patients who took VIRACEPT along with other drugs compared with those who took only the other drugs. For a complete list of side effects, ask your doctor, nurse, or pharmacist.

HOW SHOULD I TAKE VIRACEPT?

VIRACEPT is available only with your doctor's prescription. Your doctor may prescribe the light blue VIRACEPT Tablets either as 1250 mg (five tablets) taken two times a day or as 750 mg (three tablets) taken three times a day. VIRACEPT should always be taken with a meal or a light snack. VIRACEPT tablets are film-coated to help make the tablets easier to swallow.

Take VIRACEPT exactly as directed by your doctor. Do not increase or decrease any dose or the number of doses per day. Also, take this medicine for the exact period of time that your doctor has instructed. **Do not stop taking VIRACEPT without first consulting with your doctor, even if you are feeling better.**

Only take medicine that has been prescribed specifically for you. Do not give VIRACEPT to others or take medicine prescribed for someone else.

The dosing of VIRACEPT may be different for you than for other patients. **Follow the directions from your doctor, exactly as written on the label.** The amount of VIRACEPT in the blood should remain somewhat consistent over time. Missing doses will cause the concentration of VIRACEPT to decrease; therefore, **you should not miss any doses.** However, if you miss a dose, you should take the dose as soon as possible and then take your next scheduled dose and future doses as originally scheduled.

Dosing in adults (including children 14 years of age and older)

The recommended adult dose of VIRACEPT is 1250 mg (five tablets) taken two times a day or 750 mg (three tablets) taken three times a day. Each dose should be taken with a meal or light snack.

Dosing in children 2 to 13 years of age
The VIRACEPT dose in children depends on their weight. The recommended dose is 20 to 30 mg/kg (or 9 to 14 mg/pound) per dose, taken three times daily with a meal or light snack. This can be administered either in tablet form or, in children unable to take tablets, as VIRACEPT Oral Powder.

Dose instructions will be provided by the child's doctor. The dose will be given three times daily using the measuring scoop provided, a measuring teaspoon, or one or more tablets depending on the weight and age of the child. The amount of oral powder or tablets to be given to a child is described in the chart below.

Pediatric Dose to Be Administered Three Times Daily

Body Weight Kg	Body Weight Lb	Number of Level Scoops*	Number of Level Teaspoons†	Number of Tablets
7 to <8.5	15.5 to <18.5	4	1	—
8.5 to <10.5	18.5 to <23	5	1 1/4	—
10.5 to <12	23 to <26.5	6	1 1/2	—
12 to <14	26.5 to <31	7	1 3/4	—
14 to <16	31 to <35	8	2	—
16 to <18	35 to <39.5	9	2 1/4	—
18 to <23	39.5 to <50.5	10	2 1/2	2
≥23	≥50.5	15	3 3/4	3

In measuring oral powder, the scoop or teaspoon should be level.

* 1 level scoop contains 50 mg of VIRACEPT. Use only the scoop provided with your VIRACEPT bottle.

† 1 level teaspoon contains 200 mg of VIRACEPT. Note: **A measuring teaspoon used for dispensing medication** should be used for measuring VIRACEPT Oral Powder. Ask your pharmacist to make sure you have a medication dispensing teaspoon.

How should VIRACEPT Oral Powder be prepared?

The oral powder may be mixed with a small amount of water, milk, formula, soy formula, soy milk, dietary supplements, or dairy foods such as pudding or ice cream. Once mixed, the entire amount must be taken to obtain the full dose.

Do not mix the powder with any acidic food or juice, such as orange or grapefruit juice, apple juice, or apple sauce, because this may create a bitter taste.

Once the powder is mixed, it may be stored at room temperature or refrigerated for up to 6 hours. Do not heat the mixed dose once it has been prepared.

Do not add water to bottles of oral powder.

VIRACEPT powder is supplied with a scoop for measuring. For help in determining the exact dose of powder for your child, please ask your doctor, nurse, or pharmacist.

VIRACEPT Oral Powder contains aspartame, a low-calorie sweetener, and therefore should not be taken by children with phenylketonuria (PKU).

HOW SHOULD VIRACEPT BE STORED?

Keep VIRACEPT and all other medicines out of the reach of children. Keep bottle closed and store at room temperature (between 59°F and 86°F) away from sources of moisture such as a sink or other damp place. Heat and moisture may reduce the effectiveness of VIRACEPT.

Do not keep medicine that is out of date or that you no longer need. Be sure that if you throw any medicine away, it is out of the reach of children.

Discuss all questions about your health with your doctor. If you have questions about VIRACEPT or any other medication you are taking, ask your doctor, nurse, or pharmacist. You can also call 1.888.VIRACEPT (1.888.847.2237) toll free.

Call 1.888.VIRACEPT

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L203-0000 PPI Rev. 05/18/00

passages

international travel

Illustration by Terrance Cauka

punta mita, mexico; phuket, thailand; paris, france; kilimanjaro, tanzania

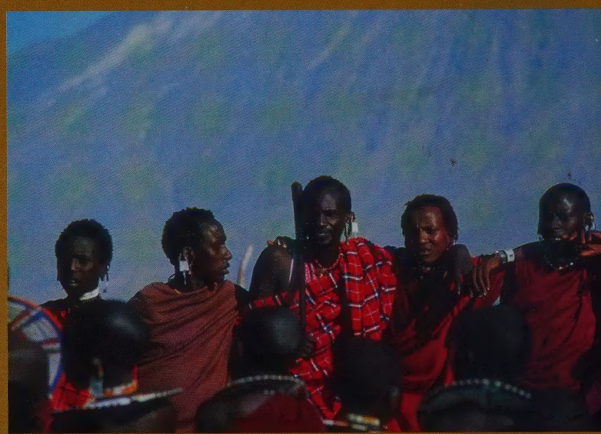
Kilimanjaro

Standing high on the motherland, 205 miles south of the equator on Tanzania's northern border with Kenya is the highest mountain on the African continent. Kilimanjaro standing at 19, 340ft and composed of three volcanoes is a majestic wonder.

The best travel times are January, February and September. Remember the seasons are reversed so our summer is their winter. November and December are the rainy periods so plan accordingly.

For climbing enthusiast Mt. Kilimanjaro is best known as the underestimated mountain in the world. Many skilled climbers have still been raveled by her unassuming allure. Wildlife is still prevalent. Black and White Colobus Monkeys and Sykes Monkeys can be found throughout the lush tropical forest belt. Leopards, Antelopes, Elephants and Buffalo can be seen throughout the Northern and Southern slopes of Kilimanjaro.

For more information about the adventures of Kilimanjaro contact Thomson Safaris at 800-235-0289 or check out their web site at www.ThomsonSafaris.com.



kilimanjaro, tanzania

PUNTA MITA, MEXICO

Punta Mita, Mexico

Looking for a place that is secluded, endless white sand beaches and beauty that goes for miles and miles. Welcome to Punta Mita, Mexico. Punta Mita is located just 40 minutes north of Puerta Vallarta overlooking the blues of the Pacific Ocean. Still relatively new to vacation travelers this destinations is the hot new spots for the social elite. Four Seasons Resort has built a magnificent structure to enhance the beauty of its locale. The property sits upon a hillside with the most unbelievable views of the Pacific Ocean that you have to see in order to understand its magnificence.

Keep in mind that Punta Mita is a new locale for Mexico's tourism so nightlife is very limited however Puerta Vallarta is a short drive away and offers incredible nightlife as well as world renowned restaurants and entertainment.

Punta Mita – a must for today's seasoned traveler. For more information on the Punta Mita, Mexico or the Four Seasons Resort visit their website at www.puntamita.com27 kilometers long but is dominated by a mountain range that forms the backbone of the island.singers and bands and there are some nightclubs in and around Victoria for those who want to dance until the early hours.

WWW.ARCHIVES-LGBT.CA

paris, france

France has always been the second home for many African Americans. From Josephine Baker to Tina Turner, France has captured our imagination and intrigues us with their openness to diversity. France today is still known for its diversity of all people. With over 60 types of bars and cafes that openly advertiser to gay and lesbian markets, Paris is a great destination for just hanging out with the girls or deciding on a romantic vacation where the outpouring of your love will not raise an eyebrow and make your feel uncomfortable. Paris still remains one of the hottest cities for nightlife and restaurants.

Looking for beauty, style, location and an ambience that you will talk about for years. I suggest the HOTEL DU LOUVRE. Located just steps away from all the attractions this 200 room boutique style hotel is truly the definition of elegance. For more information on the HOTEL DU LOUVRE visit their website at www.hoteldulouvre.com. For more information on Paris visit www.franceguide.com.

RAISE & FEEL THE POWER

phuket, thailand

Phuket is Thailand's largest island, and is approximately the size of Singapore. Phuket nestle in balmy Andaman Sea waters on Thailand's Indian Ocean coastline is 867 kilometers south of Bangkok.

The best time to travel to Phuket is November through April. Remember your destination and travel light, as temperatures will be between 90-100 degrees. Phuket offers some of the best beaches in the world.

There are several attractions on the island from museums to its world class golfing, but the shopping and bargains that you will find will astound even the most cost effective consumer. In addition to golfing there is water skiing, scuba, horseback riding and sea canoeing. You may also want to include a side trip to Nakha, Rang Noi, Rang Yai or Bon and visit their Pearl farms.

Traveling to Phuket is quite convenient with non-stop service from Bangkok. For more information on Phuket as well as other Thailand destinations contact the travel bureaus of Thailand at 323-461-9814 (Los Angeles) or 212-432-0433 (New York) or visit their website at www.tat.or.th.

rooms available

glenn alexander

As we pack our bags and plan our itineraries for summer let's keep in mind that where you stay is just as important as your destination. So, when traveling it is important to open ourselves to a wide array of accommodation options. With so many different types of hotels – 3 stars vs. 4 stars, large chains vs. small independent properties making a hotel choice can be overwhelming. One way to breakaway from the routine of hotel life is to look at alternate choices. Villas and condominiums offer you the same amenities as hotel living but with a twist. On a recent trip to Jamaica, I was quite amazed at the number of private condos, villas and estates that are available to tourist at the same cost of a hotel room. On an island that is known for its world-class resorts, Jamaica offers some of the best rental villas and estates. From one-bedroom condos to six bedroom villas most of the properties are oceanfront. The added bonuses with alternate accommodation options are the luxury of full complete operating kitchens as well as spacious living and dining rooms. Most rentals also come with maid service and some also are equipped with private chefs. Surprisingly, these types of accommodations are readily affordable. One-bedroom villas are priced compared to an average 3-star hotel. The estates range from 4-6 bedrooms and the price from about $150-200 per day (based on two in a room). This is truly the way to travel because by combining your trip with friends and/or relatives you can take advantage for example a 6-bedroom estate in Ocho Rios, Jamaica for one week with maid service, private chef and secluded beach. Most estates come with a private pool and some with chauffeur service.

To find out more about villas and estates worldwide contact Villas and Apartment Abroad in New York at 212-759-1025.

summer essentials

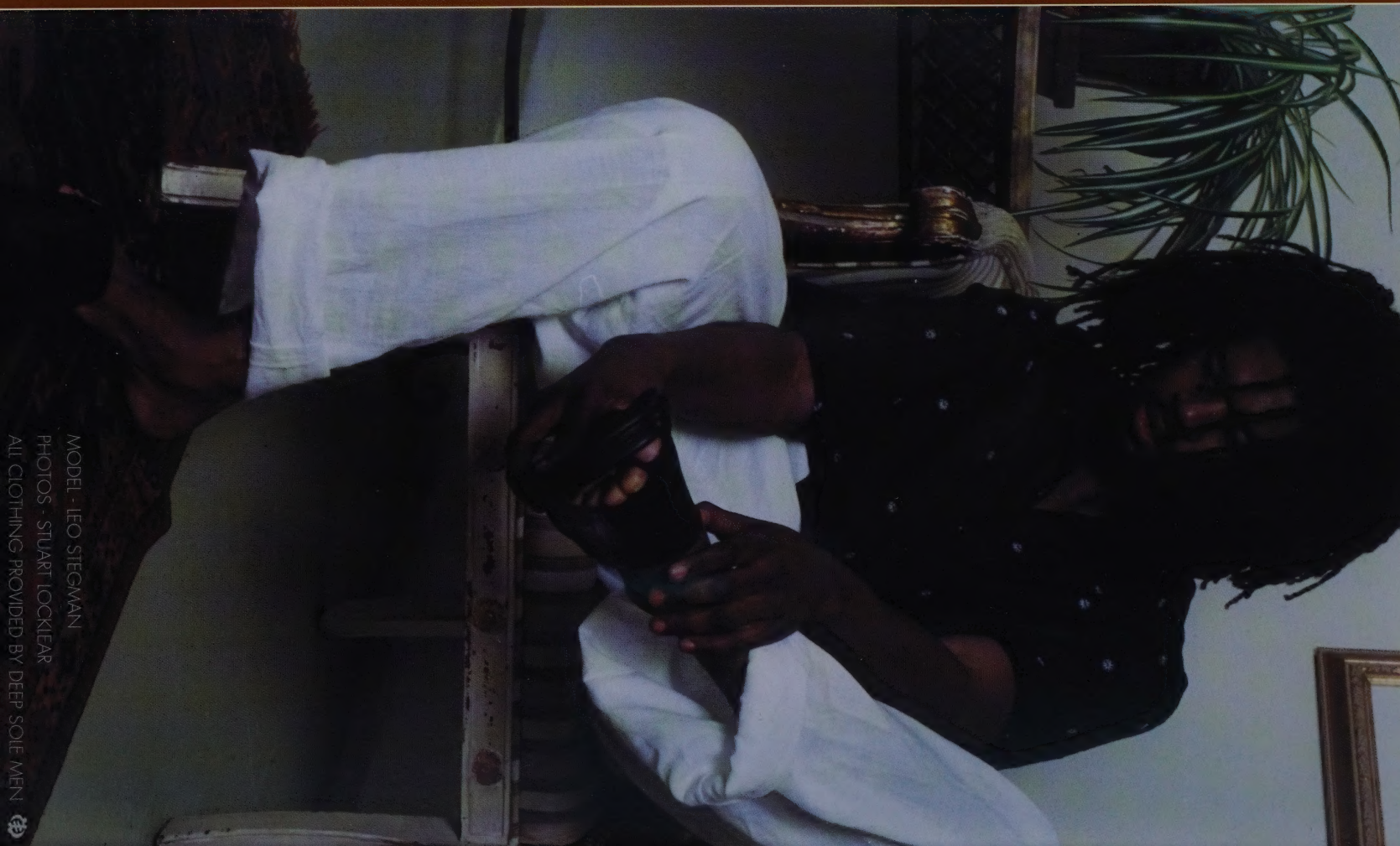
KHALIL KNOWS THAT A TRIP TO DAKAR REQUIRES LIGHT COMFORTABLE CLOTHING

WWW.ARISEMAG.COM

HE REMEMBERS A SPECIAL ENCOUNTER HE HAD WHILE WEARING THIS SHIRT ON A RECENT VISIT TO JAMAICA

A FINAL DETAIL BEFORE BEING WHISKED AWAY TO THE AIRPORT

A FINAL DETAIL BEFORE BEING WHISKED AWAY TO THE AIRPORT



MODEL - LEO STEGMAN
PHOTOS - STUART LOCKLEAR
ALL CLOTHING PROVIDED BY DEEP SOLE MEN

Staff members: Deborah Louise White-O'Neil, Clinic coordinator, Angela Winn, Primary Care Provider- Physician Assistant, Kelly Stimple, Nurse, Lesha Wilson, M.D.

APEB Wellness Center has a unique approach to treating people with HIV. They asked people what was needed prior to embarking on developing program services. "We went to the community instead of waiting for the community to come to us. We also decided to use the services that were already in existence in the community such as APEB. In our facility we have a testing department, which specializes in reaching men of color," stated the Clinical Specialist Deborah White-O'Neil.

Angela Winn, the Centers primary care provider and resident physician assistant supports that position. "We are part of a network of clinics to let people know that you have a choice. In reality, it is important to emphasize choice in treating HIV. We are part of that network. Perhaps you want to be seen by a black woman or perhaps you want to be seen in the evening. Its really about what the client needs - Our approach is not etched in stone" stated Winn.

Under the leadership of Lesha Wilson, M.D., Medical Director this interdisciplinary team of professionals will administer care primarily to men who have sex with men and transgender people who have become infected with the HIV virus. The intent is to provide services in an environment that supports holistic wellness and general health. Soothing music, the sound of streaming water, acupuncture, massage, primary medical care in a relaxed soothing environment are all part of the plan fro this Center.

Kelly Stimple, nurse for the team offers "Its really about meeting people right where they are. Lots of people in the transgender don't get welcoming arms in many health institutions. Instead they are treated rather rudely. Our goal is to treat people with respect. It's about breaking the mold and working with people that really want to provide a unique kind of service."

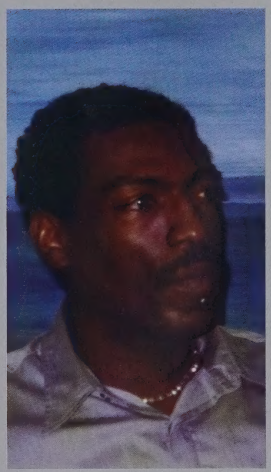
CONT'D ON PG.057

sacred spaces

INTERIOR STYLIST

dwight thomas-shealey

Dwight Shealey cannot leave well enough alone. His propensity to change the world around him has evolved into the realm of interior design where he has set about the task of creating sacred spaces. His most recent creation is the APEB Wellness Center, located in downtown Oakland California.



"The first thing I considered in designing this space was what it would be used for. In planning the environment, I knew I wanted a space that would stimulate healing. Aesthetics can provide us with some serenity. The colors evolved because things were already here. I just used some of what I knew about harmonizing color," offered Shealey.

Freshly painted canvasses by the designer himself, rich in tones of azure, sage, bronze, amber and turquoise smartly designate an intimate seating area, while functionally lending privacy to the exam room. Purpose, art, angled furniture, plants and color all form a mélange of elements that work together in harmony, accentuating life and vigor.

Glancing around the room Shealey stated, "I think it is really important that the spaces that we inhabit, reinforce health and a certain quality of life and they look and feel good or bring about positive energy"

This work was in no way merely a commercial venture. This was an expression of the heart. "I guess I am considered a long time survivor with AIDS. Sometimes the emotional places this disease has taken me have been quite scary. If I'm not feeling good, it really helps me to be in a place where I can be soothed externally. We are just getting to a place were we understand how our environment motivates us" offered Shealey.

Leaving no stone unturned, Shealey will couple a sand hued slate of granite, lying to the side awaiting final placement, as a counter top to a donated maple cabinet, with mahogany inlays. The combination promises to be stunning. There, clients can serve themselves freshly brewed coffee, tea and baked good. The music of water dancing over copper, stones and multiple tiers artfully crafted by the designer, lends a curative and meditative tone to the environment.

"My hope is that when people come into this place they will be able to just chill. Because a lot of the time this may be the only space they have to feel at peace. My hope is that folks will tap into the spirit; that there spirits will be nurtured," stated Shealey.

Dwight Shealey resides in Richmond California with his life partner of six years Leroy Thomas. Dwight has recently established his own firm with his new business partner PJ Lam, known as "before & after". To reach Dwight you may call (510) 541-4324 or email beforeand@aol.com

nterieurs

BY BOA

Whether at a fancy restaurant or having dinner at home, Zoe never seems to get enough to eat.

Coco is captivated by Zoe's reclining form.

"Baby, have I told you how sexy you look in this light?"

"Yes, but tell me again-and whisper it to me this time."

colored lesbian cultural worker

Jewelle Gomez is a "Colored lesbian cultural worker" by her own definition. Her worlds converge in a matrix that defy a singular identity. As author of the Gilda Stories, and other volumes of poetry, this one woman dynamo graciously shared her perspective on what it means to be an artist, how the black community continues to struggle with the notion of sexuality and what it means to come to a turning point in ones life. Jewelle Gomez is one of those rare individuals that can speak from an informed perspective on where we have been as sexually diverse people of African descent. Yet the moments pass conversing with this amazing woman, who has the dynamism of a black southern preacher, and the warmth of a favored aunt who listens with the intent to understand and a heart to heal.

What follows is Part I of an interview that will be published in a two part series, concluding with the June Issue of Arise.

PART I

ARISE: How do you describe yourself?

Jewelle: I mostly think of myself as a colored lesbian cultural worker. I know that the word colored is not that popular, but that is what it says on my birth certificate. Definitely lesbian and a cultural worker because I do create art and I think of myself as an activist who uses her art as part of social change.

ARISE: When did you discover that you are an artist?

Jewelle: Discovering that I am an artist came in layers. I was desperate to be a writer because of all the stories I heard from my family. I heard a lot of storytelling in the 40's and 50's. For colored people those were jamming times. Music, dance and creativity were jumping. I always wanted to write. As a kid I would take out a stack of clean paper, a set of fresh sharpened pencils and wait for words to come. And usually they never came. I was ten and I couldn't think of what to write and that page remained blank for almost 20 years.

I had an external focus. I thought I was a journalist. I would write about the world happening around me. Edward R. Morrow was my hero. So I thought I would uncover untold disgraces of human kind and they would be solved. That's why I went to Columbia School of Journalism.

More and more I realized I wanted to tell stories about people I knew like myself. I like to give credit where it is do. I went to see Ntozake Shange's production "For Colored Girls". I went to see it 15 times and realized what was wrong. I had been focusing externally. I really wanted to write about myself and the women I knew. Ntozake wrote about these women that I knew and it really changed my life. That's when I started writing about my life as a black woman and as a lesbian. That was in maybe 1983. That was a turning point. I've been writing ever since.

CONT'D ON PG.034

colored Lesbian cultural worker

ARISE: How would you describe your body of work

Jewelle: I think of my work as populist although some of my work is used in academic settings. Most of my work comes from thinking about people I grew up with. I don't really write from the place of an cademic style, even when I'm writing an essay. They are meant to be read by my family. They are not really educated.

I think of my poems as little stories. Everything I write is a story. Ultimately, it's some kind of propaganda which I meant to really show how exhilarating life is if you do something to change the world around you. Its thinly disguised rhetoric meant to exalt people to think about the world as a better place.

All of my writing is about getting people to see themselves and the gifts they have that can be used in the service of how to make the world a better place. Of course some of my poems are about sex and being sex positive is very important. Some of the stories I write are explicitly about self-discovery. I think a lot of the writing I do examines people about coming to a turning point in their lives. It's interesting to look at those stories in character.

ARISE: I wonder if that's one of your special gifts; To look at black women and black lesbians and depict them in a new light?

Jewelle: I hope that is one of my gifts. I am very determined to present black lesbians within the context of the community in which we live. This is one of my pet peeves. I was on a panel for black queer academic studies. I was supposed to be on the panel to talk about black lesbian literature. There are maybe three books that had recently come out. Donna Allegra, Sharon Bridgforth and a few others. But they had just come out.

But if I look back 10 or 15 years ago there were a lot more black lesbians writing. The difference between 1983 and today was most of the lesbian writing were nonfiction. They were writing for the academic market, which is where most publishers are pushing everyone, because they can do textbook sales.

Sharon and Donna are done by small presses. You look at mainstream presses. Sapphire had one lesbian character and the book was really not about the character, which is absolutely fine. The point is it didn't really say anything about black lesbians.

Sapphire and I were in the same workshops, with Alexis Devoe. Donna and I were hanging out with first black lesbian magazine. We were both publishing in that magazine. Twenty years later we are the only ones still here. If you look at the mainstream there is no lesbian fiction.

We are forever floating in space. We are traveling in Paris. We do have day-to-day lives. This is very disturbing to me. I know because so much of that is market driven. I've been squeezed out to a great degree. Mainstream presses are not interested in what black lesbians have to say. They think the market is too narrow and they won't be able to sell the books.

When you look at a mainstream success like E. Lynn Harris, even that is rare. Straight people know about E. Lynn Harris who have still not heard of me and I have been writing for twenty years. I have a line in the novel I'm writing (which is market driven) in which one of the lesbian characters says, "More black women love E. Lynn Harris than beauty shops got grease".

And there's a reason. He places his characters in a heterosexual context. They're always trying to make up their mind. They're on some marginal queer place. A book on a football player who's trying to figure out if he's queer, hey I love it. Somebody tell the story. I'm happy he's telling the story. It's really about the market place about what they can handle and what they cannot handle. That becomes a big problem.

ARISE: Has the black community been complicit in keeping black lesbians silent?

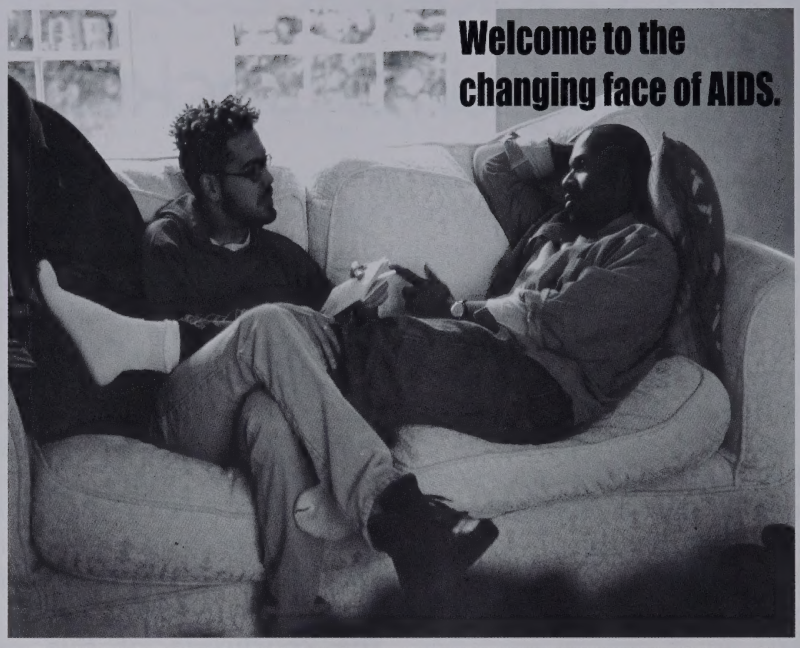
Jewelle: I think that most of the community, certainly the middle class has had as its strategy to be silent on anything to do with sex or sexuality which has undermined the gay movement and the progressive feminist movement. And that is a real problem because it has lead to the rampant spread of HIV because no body would talk about sex much less about HIV.

My own cousin died of HIV seven years ago. His mother talked as if he had a bad cold up until the day he died. She framed it like he was hitting a bad patch in the road. He ran up hundreds of dollars on the phone with Dionne Warwick to find out what his fortune would be. I hate that part of our community. He waited so long because no one would talk with him about it. He wouldn't make the connection. I called him and told him about this group in Boston. But he was totally alienated because of his church. He was a major figure in a counsel of churches. It (HIV) has always been looked at as other, marginal, over there – not really having anything to do with us.

I certainly believe there is a similar pattern enforced around lesbians and probably even more so for black lesbians because of the whole issue of female and sex. It is so scary for middle class black people. I grew up with working class or underclass really and we talked about sex all the time. There is something that happens when a large portion of us become middle class. Suddenly it becomes taboo to talk about sex.

It is a lot easier to deal with a character that has been sanctioned by mainstream because it has already been censored, fashioned into a particular mold, than it is for the African American community to read something by Donna Allegra, Sharon Bridgforth or Jewelle Gomez. Because it is out of their realm of understanding or so they think. That's the myth.

The conclusion of this article will be published in the next (June) issue of Arise.



AIDS cases among gay men of color now exceed cases among white gay men, rising from 31% in 1989 to 54% in 1998.

The National Minority AIDS Council (NMAC) is the only national AIDS organization dedicated to developing leadership within communities of color to fight HIV/AIDS. Our Programs are designed to provide you and your organization the tools you need to succeed, in the areas of:

- **Conferences**
- **Technical Assistance**
- **Publications & the World Wide Web**
- **Treatment Advocacy & Education**
- **Public Policy**

For more information call 202-483-NMAC (6622) or visit our website at www.nmac.org

NATIONAL MINORITY AIDS COUNCIL

after the parade goes by

I. michael gipson

What happens to D.C. after the sun-soaked, sleep-deprived bodies have checked out of their double–bedded suites? After the street cleaners and clean-up crews have swept up the balled up four-color, glossy club flyers, the broken bottles of alcohol, and other less charming debris of a conspicuous consumption generation? What happens when a lesbian, gay, bisexual and transgendered (LGBT) celebration originally intended to support the health needs of the community increasingly appear to be exacerbating those health needs and exploiting that community? What happens to D.C. after the Black Pride parade passes us all by? These are the questions any community minded individual should be asking his or herself. Especially, when the organizers of D.C. Black Lesbian and Gay Pride, the world's oldest and largest Black Pride celebration, just financially break after its most well attended year; while the club owners and party promoters slip away with unknown major profits in tow. Score ten for the entertainment business and zero for the community? Is this a fair assessment? And could one predict, based on the prior year's "success", that this year's even larger and more grandiose D.C. Black Pride celebration will continue this zero sum game?

In addition to the financial concerns, there are also potential public health threats to the D.C. Black LGBT community and the patrons of the weekend's club affairs, Blatino safer sex parties, and other unaffiliated events. Many patrons of these "events", both DC residents and the thousands of Black Pride visitors, view the celebration as one long Bacchus weekend of excessive sex and substance abuse. This perception is not unfounded; there are plenty that attend the pride with the sole purpose of engaging in sexual activities with multiple partners and to abuse both illegal and legal drugs. While these elements may be typical of any holiday weekend gathering these are elements D.C. can ill afford. D.C. is already among the top ten U.S. cities with the highest HIV/AIDS rates in the country, those primarily infected are identified by the D.C. Agency for HIV/AIDS as African-American men who have sex with men. D.C., whose history of drug abuse among African-Americans is well documented, is also the neighbor to Baltimore, Maryland; one of the top five substance abuse capitols of the US. Baltimore is a mere forty-five minute drive from D.C. with a sizable black lesbian and gay community ready to partake in the pride festivities. Notably, the direct public health effects of circuit parties or pride events in the black or white LGBT community have never been studied. Still, the potential for such problems has the local HIV/AIDS prevention organizations, ***Us Helping Us***, working overtime with their condoms and sobering presence in an valiant attempt to remove any excuse folks may use to behave irresponsibly during the pride weekend.

So how does the D.C. Black LGBT community benefit from having the Black Pride celebration? In my quest for answers, I turned to the President of D.C. Black Pride Inc., Noel Sheppard who has served for three years on Black Pride's Executive Committee, to determine if the Black Pride celebrations are positive contributors or detrimental to the community.

"I definitely don't believe that ***Black Pride*** [emphasis mine] is contributing to the problems in our community. But ***DC Black Pride***, is not the ***parties*** and the ***clubs***. DC Black Pride is the midnight cruise, the workshops during the day, and the event at the DC convention center, we never promote any specific parties that happen that weekend. In fact, Black Pride makes an effort to fight the health problems in the community. Two years ago, during Pride, we convened a very well attended health fair at the Radisson Barcelo hotel. We are exploring the possibility of organizing something similar this year on a smaller scale."

Noel's voice has the musical twang of the West Indies, but the edgy, frustrated tone is one of an activist tired of answering questions that seem more critical than supportive of his and other volunteers' laborious efforts.

"People have to be responsible for themselves. We should not have to take responsibility for what people do that weekend. People forget that we are volunteers. Everyone working on Black Pride is volunteering their time to pull this big event together."

Noel explained that the mission he and others on the Pride Committee volunteer countless hours for is still the founding mission of the eleven-year old organization: to help the small Black HIV/AIDS service organizations in D.C. serve the Black

CONT'D ON PG.038

after the parade goes by

LGBT community. Noel further claimed that without the efforts of those volunteers and the support of the pride event some of those organizations could end up folding.

Yet, D.C. Black Pride Inc. in the year 2000 did not meet its intended mission, the D.C. Black Pride Incorporation donated little to no money to any of the community-based organizations it was founded to assist. With the largesse of a few corporate sponsors, the budget for Black Pride 2000 totaled $150,000. Still this is not a story of fiscal mismanagement, by some activist Black Pride 2000 was considered a "success" for not ending in debt as former prides had. The reality is that the bigger prides are the more money they cost and D.C. Black Pride 2000 saw 10,000 participants, the largest in Black Pride history. D.C. Black Pride Inc. projections for 2001 anticipates a twenty percent increase over last year. As of the end of March, how successful have the fundraising efforts for 2001 been towards actually achieving the mission of Black pride?

"Fundraising is always the biggest challenge, we are still seeking corporate sponsorship for this year's pride. While we haven't had success getting corporate sponsors so far, I believe it can still happen." Noel optimistically explains "If we can get corporate sponsors then we can donate money to those [D.C.] organizations."

What about the party promoters and club owners who seem to be profiting the most from the Black pride weekend?

"The promoters and club owners are not involved in the coordination of Pride. A few clubs have consistently donated money before the event. We get discount prices or free admittance to those clubs for the weekend pass holders of the official Black Pride weekend."

In its lack of business support, D.C. Black Pride may be unique among prides. Typically, the primary supporters of Black Prides are the bars and clubs who have a financial incentive to promote the weekend. But D.C. Black Pride Inc., officially formulated in 1991, established itself around a high-traffic, party-circuit Memorial Day weekend that was already popular among the Black LGBT set. Many in D.C. believe that the clubs are of the mindset that with or without an official Black pride celebration the crowds and accompanying profits will come. This thinking leaves D.C. Black Pride Inc. at a severe disadvantage in negotiating financial support with the clubs. In addition, an unspoken racial factor is also at play, since the primary owners of gay establishments in DC are white club owners but club promoters for Black Pride are typically black.

"I don't even know the club owners, all I know are the promoters." Noel responds when asked about the possible conflict in community interest, since Black Pride, in theory, is a Black LGBT supported weekend for Blacks by Blacks. Regarding the events that Black Pride Inc. coordinates the theory holds true since the main source of funding for Black Pride is individual donations, community fundraisers, advertisement fees for the Pride guide, and ticket sales; the sources for which are almost all Black. However, the actual revenue generated by 10,000 people with money to burn for the three-day event is spent in the clubs, bars, hotels, and innumerable ancillary markets in DC.

"Even if we aren't able to make a financial contribution to assist the smaller agencies, we still are providing an environment for people to come and show their pride that weekend. We at Black Pride still want folks to know that we appreciate their support."

But support of what and for whom is the question. Does anyone have an answer?

How much revenue is going into the pockets of DC business owners? No one at Black Pride Inc. has any estimates. No one in DC knows just how much Black LGBT dollars aren't going to the intended benefactors of Black Pride weekend, the community based organizations serving an ever increasing number of Black HIV/AIDS victims.

"Even if we aren't able to make a financial contribution to assist the smaller agencies, we still are providing an environment for people to come and show their pride that weekend. We at Black Pride still want folks to know that we appreciate their support."

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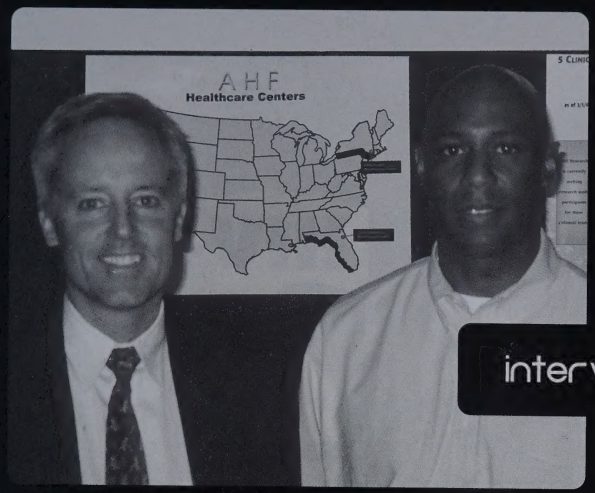

L to R: Ian Killips, Director of marketing for the AIDS Health Foundation; Dr. Derrick Talbert-Walker,

interview with dr. derrick talbert-walker

ARISE: What attracted you to the Magic Johnson Clinic here in the Bay Area?

The concept of what the Magic Johnson Clinic and AHF had together was to provide a high level of quality of HIV case management as well as medical management for those persons infected with the virus. I have always believed in my eleven years of providing medical care to HIV infected people, that we can't just address access to medicines, although that is a very important part. We must consider the social issues. We have to deal with poverty. The biggest problem is drug use and incarceration. There is also infection of Hepatitis C and housing. The Magic Johnson AHF Clinic approaches all aspects of the person's life. It has to be comprehensive but there also has to be continuity.

ARISE: What is distinct about the Magic Johnson AHF Clinic?

The compassion element is very important. AHF helps clients to negotiate the complexities of the medical system. Through the services the clinic offers, we provide an array of referrals that are very important.

Communication is important to us as an organization. AHF has invested in the infrastructure to make sure that the all of the clinicians have access to the same information. With electronic medical record system, we are able to communicate with the client base. With many clinics you get notes from doctors they are difficult to read. Our investment in a centralized information system will ultimately benefit our clients in the long run.

We also have an onsite pharmacy because it can be a difficult thing once our clients leave the doctors office. Some of our clients receive as many as ten prescription medications. The commercial pharmacist usually tells them to come back to pick up their prescriptions and in some cases the individual forgets to return. With the onsite pharmacy, they can get the medications right on the spot along with a consultation. Electronic medical records system a lot easier and convenient.

ARISE: Earlier you mentioned some of the co-factors that confront some people living with HIV. Can you say a little more about that?

Addiction immediately comes to mind. A large part of my job is talking with CBO's seeing what services I can coordinate with them for my patients, realizing that some of our clients are still active in their addictions. I need to have a referral service where they can go into rehab and detox program.

ARISE: Has homophobia has a role in rising infections or risk taking behaviors?

We cannot begin addressing the issues of changing behaviors of men who have sex with men until we deal with the homophobia and the community at-large, particularly in society with the gay black male community. There are also myths out there that allow men to deceive themselves. If I do not consider myself as gay man who has sex with men, then the message is that I can hide behind a certain comfort of not being a member of that group – which gives me false sense of security

CONT'D ON PG.040

disease then I can distance myself from this virus and I don't have to worry. That is a false sense of comfort. The lie is "I am not like that therefore I can' get it."

I believe the best thing is to look at different models of health care delivery in different communities. I believe the frank and honest approach to sexual behavior with men who have sex with men in any degree reaching those communities have to be a primary objective. The rates of the government report of effectively rate are 30% is unacceptable. I believe those rates are even higher.

We need to start with honest dialogue. Those on the DL(down low) and having sex with other men need to look at their behavior. And the society needs to look at their behavior.

ARISE: What is your vision for the future of the Magic Johnson AHF clinic?
It would be a clinic that people would have access to every thing available regardless of the cost in regards to therapy. To combine alternative/complimentary care. The highest level of technology. The doors would be open and inviting for people of color or who have been disenfranchised. To feel that you get the care that you deserve from receptionist to the doctor. People do not want to be treated like cattle. Give them the respect and time regardless of your economic status. Respect of each individual and access to all services.

To be a client at the Magic Johnson Clinic simply calls 510-628-0949. At the time of this interview the clinic is available to see patients within 24 hours of the initial call.

Dr. Walker sees every patient. Dr. Lecore (check spelling on name) – Nurse Practitioner
Office administrator – Darlene Jackson, Medical Assistant – Judith Gates. "The staff is small, but they are dedicated to the community."

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I remember at the very height of the Circuit party craze some years ago, my friends and I got caught up in it. We had one simple philosophy: We would make them all! Travel arrangements would be made, hotels booked, car rentals reserved, form letters and emails written, and three way conversations from New York, to Chicago, to Los Angeles between family, new friends, old friends, lovers, and potential lovers would be made to ensure that every detail was planned to the letter. Forget the hundreds of dollars I'd spend on clothes, making sure I had the right outfits gathered for each and every event.

The weekends were always incredible. Constant parties, lots of drinking, too much flirting, and very little rest filled each day. By the time I'd return home, I'd be so exhausted I would have to use my emergency stash of sick leave to recuperate from the weekend. I always seemed to need a vacation from my vacation. After several years of these constant "I just gotta be there!" weekends, I had become weary. I realized what I was doing to my body by not getting the proper rest, eating fast food on the run, and literally swallowing Absolute and tonic by the gallon.

Several years ago while some friends and I were planning another out of town venture for a circuit party, I decided that enough was enough! The very thought of planning the trip exhausted me. I played it out in my mind and decided that I had had it with crowded airports, overstuffed suitcases, long lines, crowded clubs, wear and tear on my body, and the *stylin'* and *profilin'*. I began to wonder that maybe I hadn't been having as much fun on these long weekends as I convinced myself I did.

I found myself thinking that perhaps these events was my way of escaping, distancing myself from reality. Perhaps I had been using these "weekend getaways" to forget about how lonely I really was, how much I hated my job, how disappointed I was with the last relationship I had and that death had stolen away my entire circle of friends. "Not any longer", I said to myself. That year I decided to take a real vacation, to travel to a quiet place where I could do it all at my own pace. I decided to take time to relax, slow down, replenish and take an entire week off just for me. That year changed my perspective on travel.

Long before Stella got her groove back, Sundi found his! Packing no more than sneakers, sweats, hiking boots, a couple pair of jeans, pajamas, and toiletries in one carry on bag, I boarded a plane for Santa Fe. For seven days I rested my mind, my body, and my spirit. I ate well. Fast foods were replaced by generous portions of fresh fruits and grains, fish, raw vegetables, and soy

CONT'D ON PG.042

for colored boys marvin k. white

for colored boys
(who have considered s-curls when the hot comb was enuf)
a play, a hum, a poem
May 3 - June 2 @ theatre rhinoceros in San Francisco

This is for the boys born veiled
gather together and call the name
son
father
grandfather
uncle
and brother
look for all the same differences in our bodies
lips that we know are full with kiss
noses that swell with shine
foreheads that soak sun
reflect moon
hair that naps tight with curl...
(SNAP!)

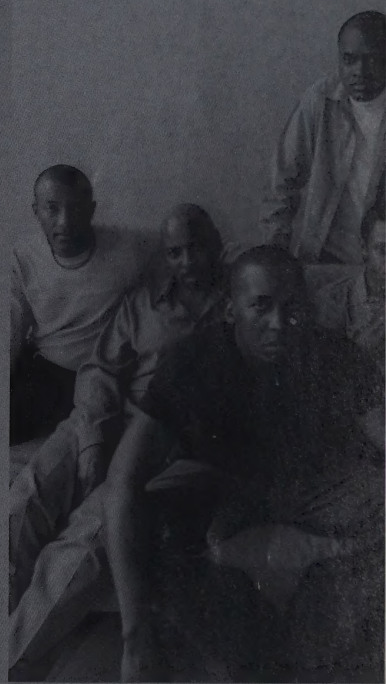
this is for boys buried in funeral homes and not their churches:
when I learned of Gregory's death
I cried silently
but at the funeral
Giiiirllllllllllll I'm telling you
I rocked miss church
hell I fell to my knees twice
before I reached my seat
three people had to carry me to my pew
I swayed and swooned
blew my nose on any and every available sleeve
the snot was flying everywhere
(EYE ROLL!)

this is for the boys who mamas knew and they always do, and didn't say a damn thing:
there's a little boy on your block
where you live
he fights to wear little girl dresses
he likes the way it makes him feel
to tuck his penis between his legs
to imagine his sex an innie
this little boy
cusses out his mama
threatens to call child protective services
if she hits him again
so she lets him go
and prays he finds Jesus

(TALK TO THE HAND!)
this is for boys whose fathers tried to beat the sissy out of them:
he said he would be coming back for me
and so I waited
impatiently
replacing fear for fear
heavenly for fleshly fathers
he said
for your birthday
a big wheel
and at six
a big deal
until he reneged
asking what I wanted at seven and eight
by then too late
don't trust anybody
yourself
hate
it must be me
(MIDDLE FINGER!)

this is for the boys who thought they had no story:

be the Atlantic in your middle passage
and swallow you
before they slay
or slave you
be the America built on the back of you
be brothers in the castor
who still wont talk to you
I wanna be your invention
patent this thin we do
copyright these words
my tongue pushes into your ears
I want the world to know
I was here with you
making some black history



for colored boys:
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this is for colored boys "it takes a powerful writer to tell such a story with few words. Marvin White's poetry is more than rhymes-its amazing stories about people. He is a true storyteller. "
E. Lynn Harris

this is
for colored boys
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AWARENESS by mar stevens

- I'm black
- I'm a womyn
- I'm strong
- I'm conscious
- I'm a survivor
- But, I'm a target

It's a sunny morning and I wake up next to my baby...I'm so happy.
I get dressed for work, I'm looking good, feeling good, and ready to start my day. I'm blessed.
I get out of the carpool in San Francisco looking forward to my 30-minute walk to work.
I put on my discman and listen to my music as I walk. I'm bumping.
There are lots of people on the streets dressed nicely in the financial district rushing to get to work like me.
I smell coffee...bagels.
Here comes a sistah walking my way. She's looking good and I'm looking at her and she's looking at me. I'm looking at her and we smile as we pass each other. I look back, "Hey."

As I continue walking down the street away from the financial district the streets are becoming less populated and dirty.
I'm starting to see gum on the sidewalks. Spit, vomit, blood, feces, and the smell of urine is strong in areas.
Here comes a womyn my way pushing a shopping cart.
The sound of the wheels on the sidewalk is loud and her cart is full with bottles, cans, and clothes.
She's approaching fast and I try to speak to her as she is about to pass but she keeps her head down.
Her eye is blackened and swollen huge. I wonder who hit her and why? I feel sad for her.

The neighborhood is changing and so am I.
My back is getting tight, I'm walking fast, my shoulders are out, and I'm looking mean.
I can still hear the music from my earphones but I need to pay attention to my environment on the streets now.
Two men are lying on the sidewalk. One is holding the other, whom is vomiting. Thank God I can't hear the sound of him gagging as he vomits. I look away quickly as I pass.
My good mood is changing.
My body is getting stiffer, and I can feel the muscles in my legs with each step.

I turn into the corner store to buy my morning orange juice.
There is someone new at the counter and he gives me a dirty look when I walk in.
I roll my eyes and mumble to myself, "Dam what the hell are you looking at."

In line there is a man buying a 40oz, a man behind him buying a crack pipe, a young girl around eight buying candies for breakfast, and there's me.
I get to the counter and the man is staring me down. I say good morning, he says nothing.
I pay for my orange juice and he doesn't give me a bag. I look at him trying not to have attitude but felt my neck jerk when I said, "Can I have a bag please." He looks at me and slowly reaches for a bag and I look at him then snatch the bag off the counter.

I walk out the store mad and at this point I cannot hear my music anymore. My body is no longer relaxed and I'm defensive, looking like don't fuck with me!

I now need to cross the street, which is like a freeway so I stare the drivers down to, make sure they see me.
I continue walking and I'm almost to work.
I'm no longer happy, I'm mad, and I don't see this man coming toward me.

At this time of morning there are never many people actually walking and he looks crazy.
Shit, I didn't look first before I crossed the street.
He looks like a crack head and he's bigger than I, and if he tries to rob me will I be able to take him?
My walk gets harder, my face gets harder giving off the impression of, "Don't fuck with me, I'm not trying to hear it, and....just keep on moving."
My intuition is warning me that he's not going to just walk by and my heart is beating faster.
Shit, I don't have my mace.

Ok, I'm going to stay on the outside of the sidewalk so I can better protect myself.
I am going to look him dead in the eye to let his ass know I ain't playing.
Lord please just let him walk by me, please.
Its 7:30am in the morning and I'm not trying to go there you know.

I'm staring at him as he is getting closer and he is jumpy and scratching himself. His eyes are diverting mine but I'm staring at him like....."I'll beat your ass."
He's taller and heavier but I should have a faster reaction time.
Shit, I hope he does not have a gun or a knife.
We are almost at arm s distance away and as he passes everything seems to happen in slow motion.

As we are about to pass each other, I step further away from him. In my peripheral vision I could see him pass then I saw his body do a quick movement. He punched me in my jaw then tried to

grab me and pull me to the ground to snatch my back pack.
Because I was stepping away from him when we were passing that softened the blow.

In what felt like slow motion, I could see my discman hit the ground as I retaliated and punched him in the throat.
I actually felt his larynx
I had no time to be scared. My heart was beating and I was breathing hard. Was this shit was real and really happening to me?

He bends at his waist grabbing his throat. I couldn't get the groin so I kick him hard in the head.
He drops to his knees and puts one hand up like, don't hurt me.
I stood over him feeling my adrenaline pumping through my body.
What do I do now?

I look at him and consider the following options:

(a) I want to beat his ass because he violated me because I am a womyn.

(b) I look at him and I want to beat his ass for all my other sistah's that have been beaten, raped, and killed.

(c) I want to beat his ass because I have my own issues with anger and get tired of always having to fight to be seen and heard.

(d) I want to fuck him up because he hit me in my face and how I am suppose to deal with that.

(e) I want to fuck him up especially, because I get tired of always having to live in fear.

I look down at him and he is pitiful.
I'm starting to shake.
I kick at his body staying, "Get the fuck out of here."
I have the power.
He scrambles to his feet away from me.
I watch him move with anger and tears in my eyes.

- I'm black
- I'm a womyn
- I'm strong
- I'm conscious
- I'm a survivor

But, **I WILL ALWAYS BE A TARGET!**

Mar Stevens

Mar Stevens resides in Oakland, California and currently works for the San Francisco District Attorney's Office as an investigator/ paralegal. Her passion is exploring her heritage through her writings. For more information about her works you may email the writer at:

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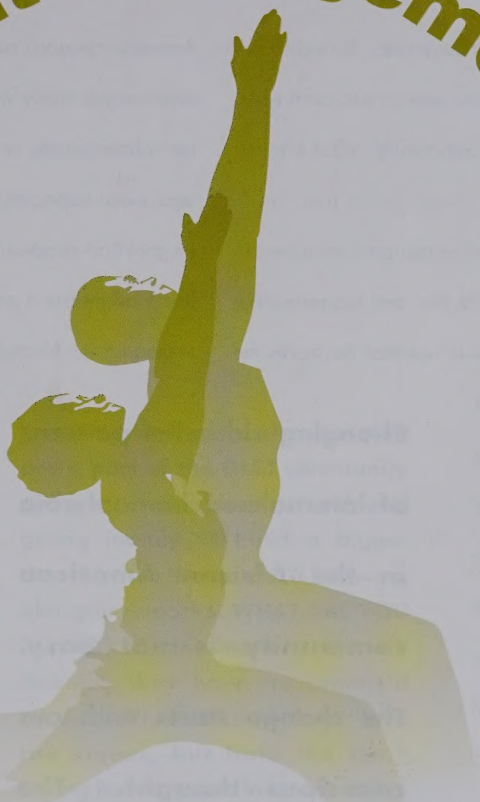

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homophobia in the african-american community

by hrc constituent field organizer donna payne

WASHINGTON - This is difficult to write. It is difficult to tell African Americans how we must strive to stamp out homophobia in our community. But I must.

Last week, a prominent African American minister in Washington referred to lesbians as "dykes" and suggested that homosexuality is sinful. The kicker is not that he made the comments, but that he felt comfortable enough to make them in another minister's pulpit knowing of the gay affirming policy the church held. He also felt comfortable enough to make the comment to an audience of African American ministers from across the country at a minister's retreat. So you may ask, where does he get the power and the chutzpa to get up and say that!!!? He gets the power from us. As long as we continue to silently give him that power, homophobia will remain from the pulpit down to our families.

Changing old belief patterns of internalized homophobia in the African American community is not easy. The change starts with our conscious thought. The things we say and do, how we feel about who we are.

Many instances have occurred that African Americans could address homophobia, but response is slow, if any at all. Although there are different strategic ways to be heard, one specific way is to be visible. The most powerful thing an African American person can do to combat homophobia in our community is to say who you are in your environment, whether it be at home, work, or with family and friends. Just a few weeks ago, I was visiting my favorite take out, Long John Silver's. (Don't laugh) I had stopped by on my way home and while waiting in line I overheard a conversation among two African American teenage girls. Although I was tired, I couldn't help listening. One girl was saying that her friend had been ridiculed at school because she was a lesbian. The other girl continued by saying, "well, I don't care who she does, but she better not step to me with that stuff." The other teenager responded by saying "I think she should keep it to herself and not tell anybody - I don't care who she is doing it with." They started laughing, telling gay jokes, and saying how being a lesbian was nasty. I could not believe this was actually happening. I could not take their laughing anymore. That is when I decided to speak and say, "hey, I'm a lesbian and there is nothing wrong with it. When you tell jokes like that and laugh behind your friend's back, you are hurting her. It's not funny." Shocked that I was confronting them, they apologized and said they didn't mean anything. After all, she was their friend. So I said, "instead of laughing at her, why

don't you all have more conversation with her so you can support her through this awareness." On my way out the door, one teenager had picked up her cell phone, called her friend and said they wanted to talk to her about how they can give her support. I smiled as I got in the car. What if I had just got my food and left not saying anything? What kind of ridicule would my sister face at school the next day? What's the point? The point is clear, you are powerful when you acknowledge your sexuality within your race. It changes people and attitudes in our community.

Changing old belief patterns of internalized homophobia in the African American community is not easy. The change starts with our conscious thought. The things we say and do, how we feel about who we are. I grew up with the saying "whatever is said in this house, stays in this house. That's your business." So I grew up facing my gayness with the idea that what I did in my house or bed is my business. That meant that what you did at church or whom you went to bed with had no relevance with my spirituality. Another internalized homophobia trait is our church patterns. The unsaid can kill you. It is evident we are working from that thought in the latest rapid explosion of the spread of HIV/AIDS in the African American community. I run into brothers and sisters that are a part of the GLBT community going to a homophobic church and giving money to build a bigger church while the pastor is spewing anti-gay remarks. WHAT ARE YOU DOING? Denominations are still claiming they have no comment on sexuality and that they "love the sinner, but hate the sin." Facing homophobia in our churches and community is not going to go away overnight. It will take all of us in every city to align your body with your mind. Go to church and make sure your pastor knows you are important. When a slick comment is made about GLBT people, speak up.

I run into brothers and sisters that are a part of the GLBT community going to a homophobic church and giving money to build a bigger church while the pastor is spewing anti-gay remarks. WHAT ARE YOU DOING? Denominations are still claiming they have no comment on sexuality and that they "love the sinner, but hate the sin." Facing homophobia in our churches and community is not going to go away overnight. It will take all of us in every city to align your body with your mind.

There won't be news headlines written on how hard it is to get to that point, but they will come. They will make you proud and they will look like this - Prominent African American Pastor Apologizes for Anti-gay Comments. What a wonderful title! Several African American members wrote letters and demanded an apology. The pastor of the church turned to his friend and said "hey, we don't allow that kind of rhetoric in our church". Apology accepted. Now, that's powerful.

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photo of artist

next generation

alexis promise smith: a multimedia artist with skills

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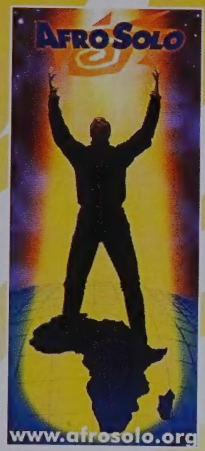

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untitled poem

by alexis smith

I am sitting on the end of a rainbow.

I once hung on a balance made up
of my parents palms joined in a
matrimonial embrace. I could only
whisper the day they let go

Passing through their fingertips the present
gave a requiem for my future: color.

I was raised by a woman who would
use "nigga" and Jesus in the same
sentence. She left my father alone
because he never became the man
that he always said he was

Concrete.
Poverty.
Human zoo
Deep East Oakland.
Home.

My upbringing was eccentric. Fed black
beans, red rice, and collard greens, I grew
up aware of texture's touch and color's many
moods. Reared by a teenage unwed mother
in a one-room studio made up of stark white
walls of poverty, I have learned.

Not wanting to neglect the gifts of her
small promising child my mother
bought me a paint set.

The white walls of poverty are now wet
from my paintbrush. Now colored and
beautiful. These colors are rich with
my experience and years.

A green camouflaging despair
A gold glittering honesty.
Black underlying strength
A shy blue.
A motivated red.
Tender yellow.
Silver streaking by
Brown skin.
My own rainbow.

A life of ends not met but plenty to "make
do" with has spawned a creativity in the
absence of many things: spray- painted
silver Chinese characters on red Formica,
magazine cutouts plastered on drop cloth,
leather and photographs on wood, tile
strapped to steel by a wire.

Found objects.
Many colors.
A continuance of my rainbow.

Along my ascension I found several lessons.

Let no one (including me) beat me.
Of all the people I could
disappoint, there is also me.
Life is synonymous to survival,
like art is to me.

My art is reality reflected as
truth through my soul.
I am sitting on the end of a rainbow ready
to climb into the success of the sky.

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Life in the beautiful and exciting Southeastern part of the U.S. has become a wonderful experience for me, since I am truly one of those persons who definitely responds to the lure of exploring other places.

However, life in the Atlanta area, itself, offers such a myriad of places to visit, events, and other attractions that I've found myself quite content in not adding up those frequent flyer miles; as was the case in years gone by. There is such a vast selection of social activities and sites around town that anyone could easily find something that peaks their interest(s).

Also—and I'm sure the City Fathers would never admit to it—the fact that "Hotlanta" (as it is more affectionately known) has become somewhat of a Mecca for persons living 'alternative lifestyles' makes it an even more appealing place in which to live and/or visit.

The Transgender community flourishes here. Even though the City is located well within the infamous "Bible-belt," there seems to be minimal negative influence and interference from "the Saints." For the most part, I've noticed that there seems to be a 'live and let live' philosophy about life in general. As an example, almost everyone embraces, supports, and exhibits tremendous loyalty to the TG showgirls and guys that work so hard at their craft in local nightspots. Keeping this in mind let me say that most any TG person travelling to Atlanta would experience a general level of comfort in moving about the City. However, that's not to say that there are not problems. Like most other major metropolitan areas, Atlantans, too, are very aware of the realities of life in the 'big City.'

So, if you're considering places to go for your next vacation or, you've been thinking about where to spend those comp-time hours you've racked up, let me fill you in on some of the spots where you might find the Trans community (and friends)—here in the A-T-L.

TRAXX, 306 Luckie St., (404)681-4252
This is "the" place to be on Monday nights; where top-rated (unbelievable) female illusionists congregate and perform. Breathtaking shows, great music and plenty of dance area! ShowTime: 12:30 p.m. (?)

The Palace, 91 Broad St., (404)522-3000
This would be considered the place for "off the hook" social gathering and activity. Sundays feature men of all sizes, shapes and persuasions—dancing and romancing on 2 floors. Great chicken from the kitchen, too!

DaBoxx/DaQuarium, 521 Tift St., (404)681-BOXX (2699)
This is Atlanta's newest "hot" spot. The Wednesday night "Male Strippers Revue" is a must see!! ShowTime: 11:30 p.m. Huge dance area and separate game room (cards, pool, and video games). Great spot for private parties.

Model-T, 699 Ponce de Leon, (404)872-2209
More intimate club. Weekly shows featuring diva impersonators. Call for show times.

Backstreet, 845 Peachtree St., (404)873-1986
Large dance club atmosphere on several levels. Open 24/7 (that's right!)—Always something going on! Call for show times, etc.

The Marquette, (new location) Simpson St.,
Very mixed crowd. Shows every weekend—featuring male and female strippers, drag, etc., 'til the early morning hours. Be aware that only beer and wine are served. If 'a little taste of roughness' is your bag—this is the place (for years)!

Club Colours, 1492-B Piedmont Ave., Ansley Square, (404)724-0611
Fairly new happening spot for dancing, mingling and cocktails. Sexy Male strippers on Tuesday nights. Sunday night comedy hosted by drag

ARISE POWER THE POWER WITHIN

Diva (Supreme), Sophia McIntosh!
Club Rarity (formerly The Otherside), 1924 Piedmont Rd., (404)875-5238
For years, this was the Wednesday night place to be. Nice ambiance, music/dancing, and cocktails.

Fusion, 500 Tenth St. (Midtown), (404)249-0001
This has become known as the place to be on Fridays. Off the hook dance music, younger (upscale) mixed crowd, but very TG friendly!

The Velvet Room, 1021 Peachtree St., (404)876-6275
One of the plushest decors in town! Wednesday "Wonderland" features stellar shows and very chic crowd—beginning at 10 p.m.

As you travel around "Hotlanta" you'll find many other venues not mentioned. However, these are just a few of the more popular TG-friendly establishments. Of course, you will have to visit the others as well, and make your own personal decisions in terms favorite places—based upon your own tastes.

Not only is Atlanta known for its scenic highways and neighborhoods, the City can also boast a multitude of other tourist attractions that include the infamous Piedmont Park. I think of it as a scaled down version of New York's Central Park. There's Zoo Atlanta, a nice place to visit some of your relatives! And don't forget Six Flags over Georgia—if the amusement park is your thing. They've recently added several new rides, guaranteed to take your breath away.

More historic minds would deeply enjoy the MLK birthplace, King Center, Coca-Cola Museum, Jimmy Carter Museum or perhaps one of the many tours to the hundred plus historic sites around the Metro-City area.

Religion is a very serious issue with most Atlantans. Sunday service can easily be accomplished, if you can choose a Church from more than a thousand places to worship; covering (possibly) every spiritual belief in the theological spectrum.

It goes without saying that Atlanta is the home of several major (historic) colleges and universities in the Country. Morehouse College and Morehouse School of Medicine (the campus is just an unbelievable experience in male-eye candy!); Spelman (these are some fierce sistahs); Clark Atlanta University; Morris Brown College; Georgia State and Georgia Tech campuses, just to name a few.

I could go on and on about all the many exciting things to do, places and people to see—should your travel plans include Atlanta. Believe me, it would be hard to find yourself 'bored' during your visit. Time and space didn't even let us get into the hundreds of fine eating establishments, the theaters, adult venues, and other family oriented and/or single person venues.

As stated early on, the Transgender community is truly alive and well in this thriving Mecca, in which the African American/People of Color alternative lifestyle rules! Aside from the many other positives in visiting, Atlanta is very centrally located (within easy hours of drive time) to other known Gay messes bounding the Southern and Eastern coastline. You can easily make partying plans for Florida; Washington, DC; the Carolinas; Tennessee; Alabama; Mississippi; Kentucky or Louisiana—just to name a few places—have a great time, and be home for lunch the following day.

One word of caution, however, before you schedule your travel plans. Please be aware that Atlanta—although "hot" and full of adventure—has all the trappings of most major inner-city areas. Therefore, all the normal traveler safety precautions should prevail. Remember, too, that this is still 'the "real" South!'

Hoping to see you out and around town...

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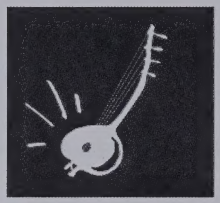
White-O'Neil, lends a philosophical perspective to the direction of the Center. "Its really about love. Not just comfort, I want people to feel that they have a relationship where they can talk to their health care provider.

My people [black] are not dying for the lack of knowledge. They are ignoring the knowledge. They are ignoring the education. What I want more than anything else is for our clients to know in their mind and in their heart that you can save your life. I want them to care about themselves. I want them to love themselves. It really starts with loving themselves. – *Deborah White-O'Neil*

More than anything else we want to establish lasting relationships with our clients" concludes White-O'Neil.

Dr. L. Wilson, Medical Director



a world of music

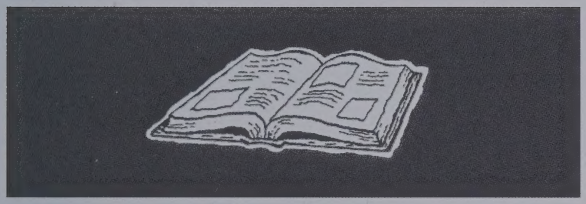
TIM LUSTER

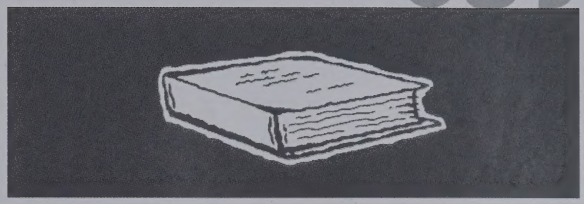
Juan Pablo Torres/Son Que Chevere [A Cool Son]

After first hearing this CD you'll most likely ask yourself, how could I not know this man? For fans of Afro Cuban music this will be a treat for the body (you'll have to dance) and soul (it feels so good!). On his latest effort J.P. Torres gives us the son (the bedrock of salsa and contemporary; Cuban music) in its stripped down form.

It's straight to the point. It will hit you in the hip and the heart simultaneously. Trombonist and bandleader, Torres has directed and worked with some of the greatest musicians in Cuban music and Latin Jazz. In 1967 he formed Orquesta Cubana de Musica Moderna that featured a young Paquito D'Rivera and Arturo Sandoval. In 1979 he produced a five record series for the Cuban state record company by the Estrellas De Areito. These recording sessions included the talents of the now world famous Ruben Gonzales (Pianist for Buena Vista Social Club), Pio Leiva, Tata Guines, Miguelito Cuni, Tito Gomez, Richard Egues, Enrique Jorrin (all legends in their own right) amongst others.

Torres has also collaborated with Astor Piazzola, Tito Puente, Cachao, Patato Valdes, Eddie Palmieri, and Bebo Valdes, the father of the piano legend Chucho Valdes. I mention all these names to give you an idea of the level of this man's artistry. So if you are just getting to know Cuban music I highly recommend this CD. It has a timeless and classic sound. This music does not fall into the trap of nostalgia by romanticizing a bygone era sometimes relegating Cubans to making music from the forties and fifties before Castro. Having said that, if you liked the Buena Vista Social Club and would like to hear a fresh take on an old Cuban tradition by one of Cuba's best producer/band leader/trombonists, then you 'best' check this one out!





book review

STEWART SHAW

With the summer coming and vacation time drawing near, for those who have not yet made their vacation plans yet maybe the books reviewed this month will give you a few ideas. With travel being an essential way of broadening one's social and mental horizons as well as a great way to relax, the two books this month will allow you to do this while exploring African American cultural identity. Bon Voyage

The Guide to Black Washington: Places and Events of Historical and Cultural Significance in the Nation's Capital-
Fitzpatrick, Sandra, Goodwin, Maria R.
Hippocrene Books, 1998 078180647X-
Paperback $16.95

Washington D.C. or just plain D.C. as most folks refer to it by, has long held a fascination for African Americans. D.C. is a town with a rich and varied African American tradition. As black lesbian and gays, and traveling to the District of Columbia for the annual black pride festival held every Memorial, we feel we know the town, but do really

In The Guide to Black Washington authors Sandra Fitzpatrick and Maria R. Goodwin, give us a unique guidebook based on history, the history of African Americans in Washington D.C., describing the places where blacks historically lived and hung out in our nations capitol.

In fifteen separate sections, reflecting different areas of the city, the book highlights the history of Howard University, as well as leading us to some not so famous landmarks- Paul Lawrence Dunbar's, or Ralph Bunche's homes, to name a few, and famous black churches. The street addresses and pertinent historical data on each site mentioned is provided. The Guide to Black Washington: Places and events of historical and cultural significance in the Nation's capital touch on such topics as Slavery, segregation, and education. The book provides information in short, easy to read paragraphs, including photographs of some of places mentioned. Not an essential work, but one to have when visiting the nation's capital and wanting to learn more about it's cultural history.

Steppin' Out: An African American Entertainment Guide to Our 20 Favorite Cities.
Labat, Carla
Avalon Travel Publishers. 2000. 1-5661-252-0
Paperback. $17.95

For all of who love to travel, this is a must have book. Steppin' Out: An African American Entertainment Guide to Our 20 Favorite Cities is an comprehensive sourcebook of travel info written with the African American in mind. Labat travels to each of the twenty cities in the book, by the way they are all U. S. cities, and highlights arts and cultural venues, churches, restaurants, nightclubs and historical landmarks. Labat also talks about the local, black business communities in each town. Brief background information on each city is given. Some of the cities listed are San Francisco, Detroit, Atlanta, Washington, D.C., Charleston, Philadelphia and Miami.

S. Shaw
Bookboyy@visto.com

Coco and Zoe strike one laast pose before heading upstairs.

interieurs fashion credits:

PHOTOGRAPHER: CLIFF LOCKLEAR FASHION STYLIST: JOHNNIE MORTIMER FOR ARTISTS UNITED
INTERIOR STYLIST: BOA MAKEUP: PARIS

49 ZOE: DRESS – ST. VINCENT/ROLO; SHOES – COSTUME NATIONAL
COCO: DRESS – DIANE VON FURSTENBERG/ROLO; SHOES – DRIES VAN NOTEN

50 ZOE: DRESS – DEBORAH HAMPTON; SHOES – COSTUME NATIONAL/GIMME SHOES
COCO: PANTS – BARBARA BUI ESSENTIALS/ROLO; SHOES – GIANNA MELIANI/GIMME SHOES;
SHIRT – DEBORAH HAMPTON; DENIM ORCHIOS – DEBORAH HAMPTON; EARRINGS – GOTTSI/OAKLAND

52 ZOE: PANTS – DEBORAH HAMPTON; SUEDE TOP – D.H.; SHOES – JUTTA NUEMAN
COCO: DRESS – DIANE VON FURSTENBERG/ROLO; SHOES – TRANS PARENTS/GIMME SHOES

51 ZOE: VINTAGE RHINO TEETH NECKLACE – PARIS
COCO: BLACK NECKLACE – DREAM WEAVER/SAN FRANCISCO

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My grandmother raised me. In her wisdom she always told me that the only reason we exist was to be of service to God and to our fellow human beings. I believe if we ever forget that our primary purpose in this world is to be of service, then we need to rethink what we are doing with our lives and our motives.

Many of us as have rejected the notion of servant, regarding it as negative and disempowering. I believe that real leadership requires humility, grace and selfless service. This is a tall order and the fact that very few of us ever get to be true leaders may have everything to do with our spiritual condition.

Everybody can be great because everybody can serve.

Martin Luther King Jr., 1929 – 1968
Civil rights activist and Nobel laureate

Often, we engage in meaningless competition with one another, depriving those in positions of leadership with our genuine support. How has this come to be? Our desire to make a name for ourselves seems to take precedence over all other objectives like unity, compassion, trust and greater good for the community. As leaders we are entrusted with the faith of our constituency to facilitate, guide, support and serve. If we do our job well, we are sometimes rewarded with their time, energy and dollars. Black LGBT civil rights work is more important than any one individual. Leaders must strive to be spiritually balanced, and work to improve their skills and knowledge. This sacred role calls for the ability to work in a cooperative manner with a variety of people, to listen, to be sensitive and to encourage difference.

Difference is our strength. It is the leader who must preserve our differences while honoring our unified path, as we strive to make the world a better place for all of us to live.

When you come right down to it, maybe what we need are fewer leaders, and more servants.

Brenda J. Crawford
Chair of the Board of The National Black Lesbian & Gay Leadership Forum.

As you, well we, prepare for another summer season and, oh too FABULOUS social events can we take a minute to contemplate the obvious and less so.

On the obvious side there are the many essentials of a well bred and well groomed Summer Circuit Goer. Let's face it, we don't want to be seen in the same outfits in Washington, Los Angeles, and Atlanta in the same season — not mention in our own hometown or the local cookouts and gatherings. Those traveling the circuit will surely recognize the haves from the have-nots by the luggage they carry.

The correct attire for those post Memorial Day events undoubtedly includes the right linen, the proper cotton and just enough silk in only the right places. Well coordinated gear is certainly complemented with the proper eye wear, chapeau and footwear (don't forget the pedicures and manicures).

Shedding the long sleeves and dawning the shorts marks a major turning point in this cyclical ritual. For those of you who have been good gods and divas this year, the bathing suit and swim wear department is likely to see you on more than one occasion. And if you were really that good there will be many others glad to see that new swim suit fitting just right and only the way you can work it!

Well, that takes care of the obvious, more or less, so let's dig into the less obvious. While we're busying ourselves with the external are we taking care of the internal and the collective. Hey, it's not a **total** secret some of us indulge a bit when it come to the summer fun and games. We sometimes over do it when it comes to liquor, and yes beer counts as liquor, smoking (cigarettes too), recreational "party favors" and the libidinal indulgences. There's something about a summer's night that turns normally sane and rational folks into...well, let's just say we sometimes are not as rational. As if the over indulgences were not enough, if we're not doing the "good" things for our bodies — come on you know: drinking water, getting rest, eating properly— then we're getting hit with a double whammy. It may be summertime and the living may seem easy but there's a price to be paid in the fall!

Now that we're thinking about taking care of ourselves while we're looking so great in all that finery, let's think about taking care of us. Are we checking in with friends, new and old to see how they are, and not just if they are making it to the party. A warm hello from a good friend for no other reason than to say hello is as warming as any summer's breeze. Besides, who's to say it won't be you in need of that hello tomorrow, or tonight for that matter!

As we're making the rounds of hellos and "check-ins" with the familiars can we take a minute to check in with the larger collective. How are our community organizations and services doing? Are there things we can do to assist them during the summer. A few hours or a day of volunteering, not to mention the possible personal sacrifice of one of those fabulous accessory items or YES even the cost of an entire outfit, could make a difference. That contribution could make an important impact on services we must have in our community and that we want controlled by our community. Besides, if you make that sacrifice you can feel good about it and challenge others in the circuit to match your altruistic efforts as much as they try to match your excellent taste in food, clothing and style.

Black Pride Expo

May 25th - 27th, 2001

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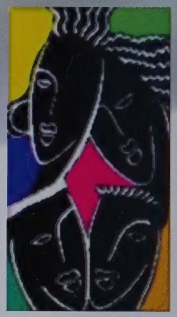

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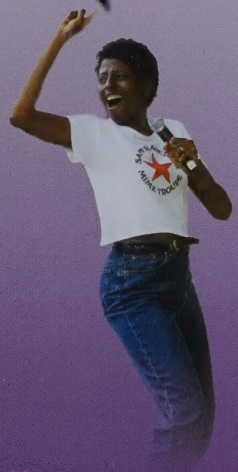

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— Booker T. Washington, ca 1903

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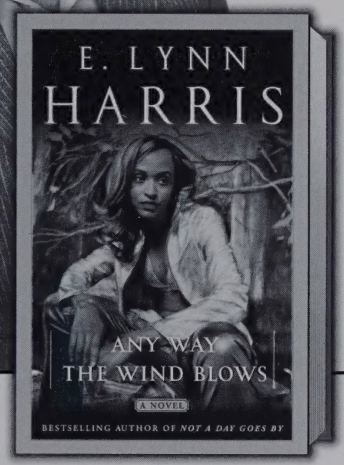

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ILLUSTRATORS	Terrance Gasca
PHOTOGRAPHY	Robert Bengston
SOUTHEAST REPRESENTATIVE	Kurt Barber
PUBLICIST	Spencer Casseus
ADVERTISING DIRECTOR	Glenn Alexander

PUBLISHERS
Glenn Alexander & MacArthur H. Flournoy

ARISE MAGAZINE
2121 Peralta Street, Loft 126, Oakland, CA 94607
(510) 663-2743 Fax: (510) 663-2742
Email: arisemagazine@aol.com
WWW.ARISEMAG.COM

NATIONAL ADVERTISING REPRESENTATIVE
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GYE NYAME is an Akan symbol, representing,the omnipotence and the omnipresence of God, originating from Ghana, West Africa, ARISE Magazine embraces GYE NYAME to affirm the inherent spiritual nature of all African descended diverse people. While we acknowledge and honor the bountiful expression of our individual spiritual beliefs, GYE NYAME is offered as an articulation of our totality and collective strength to effect positive change.

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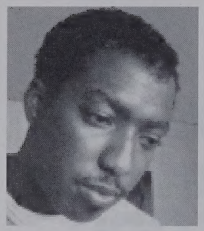
CONTRIBUTORS

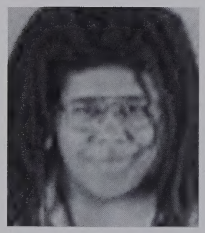
G.B.MANN

This issue includes author G.B.Mann's first contribution to Arise. This Howardite's critically-acclaimed collection of short stories, Low-Hanging Fruit (now in paperback), was published by Grapevine Press in 1998. The Los Angeles-based Mann is currently at work on a novel and a stage play. www.grapevineone.com/press



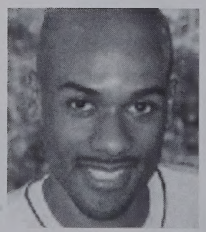
TERRANCE EVANS

Terrance Evans is a native of Los Angeles, who studied Creative Writing at UCLA and El Camino College. A continuing student in the school of life, he is currently studying Writing for Interactive Media and Web Page Design. He has previously written fiction, feature articles and poetry for SBC and BLK magazines.



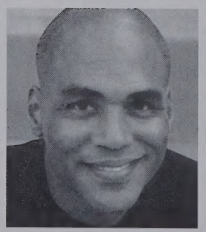
AKILAH MONIFA

Akilah Monifa is a Consulting Editor/Writer for AlterNet magazine, AlterNet.org. Contributing Columnist to Progressive Media Project, AlterNet, The Black World Today, Black Women Today Web Site, and Pacific News Service Her Radio commentary appears on Black World Radio Network. She is a Former columnist for New York Times Syndicate New America News Service and Full Court Press: The Women's Basketball Journal. Former Editor, Barnes and Nobles.com. Commentary articles published in more than 100 newspapers and online journals including the Miami Herald, San Francisco Examiner and Chronicle, and Chicago Tribune. She Specialize sin current events, sports, media, race, class, sexual orientation, arts, and pop culture. Feature articles, book, music, and film criticism have appeared in more than 20 magazines and journals including Ms. Emerge, Curve, The Harvard Gay and Lesbian Review, and QBR: The Black Book Review. Radio commentary aired on KQED-FM, San Francisco, CA. Contributed chapters to the following books: Lesbians in Academia (Routledge 1997); Making Policy, Making Change: How Communities Are Taking Law Into Their Own Hands (Chardon, 1999); The Turbulent Sixties (Salem Press 1999); Encyclopedia of Homosexuality, 2nd Edition, Volume I: Lesbian Histories and Cultures (Garland 2000); English 13" Reading and Writing about Identity (Harcourt Brace 2000)



KEITH BOYKIN

Keith Boykin is one of America's leading commentators on issues of race and sexual orientation. A frequent presence on television, he is a former award-winning adjunct professor of government at American University, former special assistant to President Clinton, Harvard Law School graduate, popular lecturer, online columnist, and published author of several books and articles.



PHILL WILSON

Phill Wilson is the executive founder of the African-American AIDS Policy and Training Institute at the University of Southern California. He is founder of the National Black Lesbian and Gay Leadership Forum and cofounder of the National Task Force on AIDS Prevention. Mr. Wilson has worked extensively on HIV/AIDS policy, research, prevention and treatment issues in Russia, Latvia, the Ukraine, The United Kingdom, Holland, Germany, France, Mexico, South Africa, Zimbabwe, Zambia, Tanzania and India. Phill Wilson joins ARISE Magazine as one of the newest contributing editors for a column committed to HIV/AIDS and the black community.

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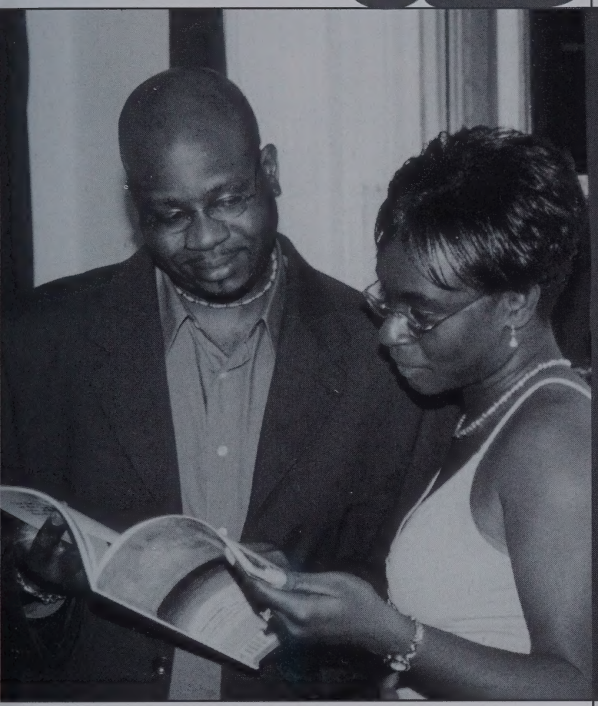

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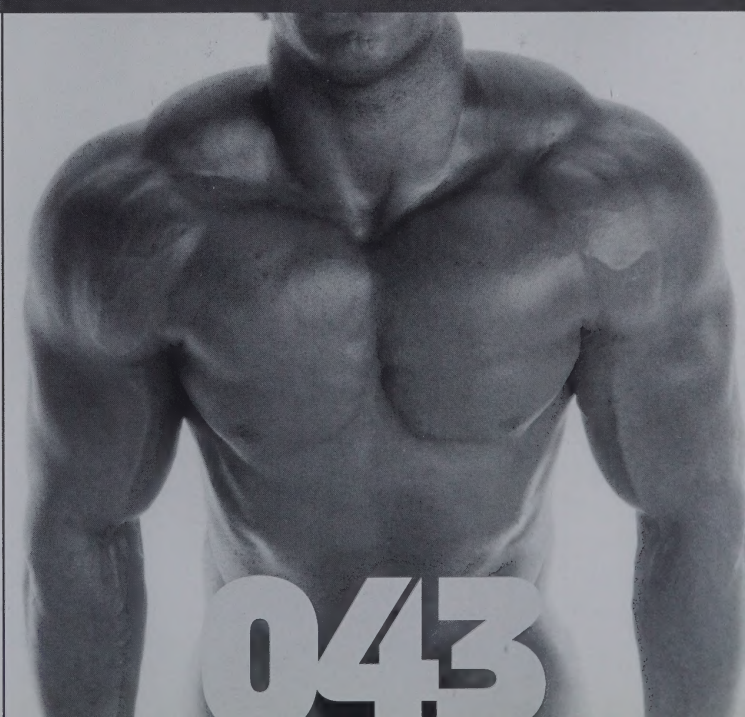

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TRIZIVIR is for adults and adolescents who weigh 88 pounds or more. TRIZIVIR does not cure HIV infection/AIDS or prevent passing HIV to others. At this time, it's not known whether taking TRIZIVIR will slow the progress of HIV disease or help you live longer.

Important Safety Information

TRIZIVIR contains abacavir, which is also called ZIAGEN. About 1 in 20 patients (5%) who take abacavir (as TRIZIVIR or ZIAGEN) will have a **serious allergic reaction** (hypersensitivity reaction) that **may cause death if the drug is not stopped right away.**

You may be having this reaction if:

(1) you get a skin rash, or

(2) you get 1 or more symptoms from at least 2 of the following groups:

- **Fever**
- **Nausea, vomiting, diarrhea, abdominal (stomach area) pain**
- **Extreme tiredness, achiness, generally ill feeling**
- **Sore throat, shortness of breath, cough**

If you think you may be having a reaction, **STOP taking TRIZIVIR and call your doctor right away.**

If you stop treatment with TRIZIVIR because of this serious reaction, **NEVER take abacavir (as TRIZIVIR or ZIAGEN) again.** If you take any of these medicines again after you have had this serious reaction, **you could die within hours.**

NEW for HIV

1 tablet **2** times a day **3** medicines

3 HIV medicines in 1 tablet

- **One tablet, two times a day, with or without food**
- **TRIZIVIR contains ZIAGEN® (abacavir sulfate 300 mg), EPIVIR® (lamivudine 150 mg), and RETROVIR® (zidovudine 300 mg) in a single tablet**

3-in-1 therapy

Talk to your healthcare professional about whether TRIZIVIR may be right for you. For more information, call 1-888-825-5249.

Some patients who have stopped taking abacavir (as TRIZIVIR or ZIAGEN) and who have then started taking abacavir again have had serious or life-threatening allergic (hypersensitivity) reactions. If you must stop treatment with TRIZIVIR for reasons other than symptoms of hypersensitivity, do not begin taking it again without talking to your healthcare provider. If your healthcare provider decides that you may begin taking abacavir (as TRIZIVIR or ZIAGEN) again, you should do so only in a setting with other people to get access to a doctor, if needed.

A written list of these symptoms is on the Warning Card your pharmacist gives you. Carry this Warning Card with you.

Make sure to see your doctor regularly because serious side effects can occur, such as muscle damage and a decrease in red and/or white blood cells, especially in patients with advanced HIV disease or AIDS.

A buildup of lactic acid and severe liver problems, including fatal cases, have been reported with HIV drugs of this type, including the medicines in TRIZIVIR and other antiretrovirals.

The most common side effects of taking the medicines in TRIZIVIR together are nausea, vomiting, diarrhea, loss of appetite, weakness or tiredness, headache, dizziness, pain or tingling of the hands or feet, and muscle and joint pain. Most of these side effects were mild to moderate and did not cause people to stop taking these medicines.[1]

Reference: 1. Data on file, GlaxoSmithKline.

Please see important information for TRIZIVIR on adjacent page.

www.TRIZIVIR.com

gsk GlaxoSmithKline

MEDICATION GUIDE

TRIZIVIR® (TRY-zih-veer) Tablets

Generic name: abacavir sulfate, lamivudine, and zidovudine

Read the Medication Guide you get each time you fill your prescription for Trizivir. There may be new information since you filled your last prescription.

What is the most important information I should know about Trizivir?

Trizivir contains abacavir, which is also called Ziagen®. About 1 in 20 patients (5%) who take abacavir (as Trizivir or Ziagen) will have a **serious allergic reaction** (hypersensitivity reaction) that **may cause death if the drug is not stopped right away**.

You may be having this reaction if:

(1) you get a skin rash, or

(2) you get 1 or more symptoms from at least 2 of the following groups:

- **Fever**
- **Nausea, vomiting, diarrhea, abdominal (stomach area) pain**
- **Extreme tiredness, achiness, generally ill feeling**
- **Sore throat, shortness of breath, cough**

If you think you may be having a reaction, **STOP taking Trizivir and call your doctor right away.**

If you stop treatment with Trizivir because of this serious reaction, **NEVER take abacavir (as Trizivir or Ziagen) again.** If you take any of these medicines again after you have had this serious reaction, **you could die within hours.**

Some patients who have stopped taking abacavir (as Trizivir or Ziagen) and who have then started taking abacavir again have had serious or life-threatening allergic (hypersensitivity) reactions. If you must stop treatment with Trizivir for reasons other than symptoms of hypersensitivity, do not begin taking it again without talking to your health care provider. If your health care provider decides that you may begin taking abacavir (as Trizivir or Ziagen) again, you should do so only in a setting with other people to get access to a doctor if needed.

A written list of these symptoms is on the Warning Card your pharmacist gives you. Carry this Warning Card with you.

Trizivir can have other serious side effects. Be sure to read the section below entitled "What are the possible side effects of Trizivir?"

What is Trizivir?

Trizivir is a medicine used to treat HIV infection. Trizivir includes 3 medicines: Ziagen (abacavir), Epivir® (lamivudine or 3TC®), and Retrovir® (zidovudine, AZT, or ZDV).

All 3 of these medicines are called nucleoside analogue reverse transcriptase inhibitors (NRTIs). When used together, they help lower the amount of HIV in your blood. This helps to keep your immune system as healthy as possible so it can fight infection.

Different combinations of medicines are used to treat HIV infection. You and your doctor should discuss which combination of medicines is best for you.

Trizivir does not cure HIV infection or AIDS. Trizivir has not been studied long enough to know if it will help you live longer or have fewer of the medical problems that are associated with HIV infection or AIDS. Therefore, you must see your health care provider regularly.

Who should not take Trizivir?

Do not take Trizivir if you have ever had a serious allergic reaction (a hypersensitivity reaction) to any of the medicines that make up Trizivir, especially Ziagen (abacavir). If you have had such a reaction, return all of your unused Trizivir to your doctor or pharmacist.

Do not take Trizivir if you weigh less than 90 pounds.

How should I take Trizivir?

To help make sure that your anti-HIV therapy is as effective as possible, take your Trizivir exactly as your doctor prescribes it. Do not skip any doses.

The usual dosage is 1 tablet twice a day. You can take Trizivir with food or on an empty stomach.

If you miss a dose of Trizivir® (abacavir sulfate, lamivudine, and zidovudine), take the missed dose right away. Then, take the next dose at the usual scheduled time. Do not let your Trizivir run out. The amount of virus in your blood may increase if your anti-HIV drugs are stopped, even for a short time. Also, the virus in your body may become harder to treat.

What should I avoid while taking Trizivir?

Do not take Epivir, Retrovir, Combivir®, or Ziagen while taking Trizivir. These medicines are already in Trizivir.

Practice safe sex while using Trizivir. Do not use or share dirty needles. Trizivir does not reduce the risk of passing HIV to others through sexual contact or blood contamination.

Talk to your doctor if you are pregnant or if you become pregnant while taking Trizivir. Trizivir has not been studied in pregnant women. It is not known whether Trizivir will harm the unborn child.

Mothers with HIV should not breastfeed their babies because HIV is passed to the baby in breast milk. Also, Trizivir can be passed to babies in breast milk and could cause the child to have side effects.

What are the possible side effects of Trizivir?

Life-threatening allergic reaction. Trizivir contains abacavir, which is also called Ziagen. Abacavir has caused some people to have a life-threatening allergic reaction (hypersensitivity reaction) that can cause death. How to recognize a possible reaction and what to do are discussed in "What is the most important information I should know about Trizivir?" at the beginning of this Medication Guide.

Lactic acidosis and severe liver problems. The medicines in Trizivir can cause a serious condition called lactic acidosis and, in some cases, this condition can cause death. Nausea and tiredness that don't get better may be symptoms of lactic acidosis. Women are more likely than men to get this serious side effect.

Blood problems. Retrovir, one of the medicines in Trizivir, can cause serious blood cell problems. These include reduced numbers of white blood cells (neutropenia) and extremely reduced numbers of red blood cells (anemia). These blood cell problems are especially likely to happen in patients with advanced HIV disease or AIDS.

Your doctor should be checking your blood cell counts regularly while you are taking Trizivir. This is especially important if you have advanced HIV or AIDS. This is to make sure that any blood cell problems are found quickly.

Muscle weakness. Retrovir, one of the medicines in Trizivir, can cause muscle weakness. This can be a serious problem.

Other side effects. Trizivir can cause other side effects. The most common side effects of taking the medicines in Trizivir together are nausea, vomiting, diarrhea, loss of appetite, weakness or tiredness, headache, dizziness, pain or tingling of the hands or feet, and muscle and joint pain.

This listing of side effects is not complete. Your doctor or pharmacist can discuss with you a more complete list of side effects with Trizivir.

Ask a health care professional about any concerns about Trizivir. If you want more information, ask your doctor or pharmacist for the labeling for Trizivir that was written for health care professionals.

Do not use Trizivir for a condition for which it was not prescribed. Do not give Trizivir to other persons.

GlaxoWellcome

Glaxo Wellcome Inc.
Research Triangle Park, NC 27709

November 2000
MG-011

This Medication Guide has been approved by the US Food and Drug Administration.

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YOUR FEEDBACK

After reading ARISE for the last six months, I finally told my best friend I am not heterosexual. Though we have known each other for more than forty years, we have never discussed our sexuality. ARISE gave me the courage. I wonder what my life would have been like had there been a publication like ARISE when I first came to question my identity. I know from firsthand experience that there are many women and men in our community that suffer in silence for fear they will be alienated by their friends family and loved ones. ARISE has reminded me of what my grandmother always knew and told me growing up, I am divinely made and perfectly loved. I want to challenge you to reach folks in rural communities and let them know that they too really do have a reason to ARISE.

Adolphus Wesson, (57 years old)
Nashville, TN

ARISE Magazine should be commended for the outstanding job you are doing of bringing visibility to the transgender community. I particularly appreciate that you are not perpetuating the stereotypical images of our community, but instead you seem to be trying to break through those barriers and educate, inform and inspire. The writer for the column on transgenders, Sharyn Grayson seems like an aunt that I have know all my life though we have never met. I hope to meet her one day. I do want to encourage you to explore issues that pertain to the Male To Female transgender people as well. Thank you for a great work.

Clarence Covington
Dayton, Ohio

Celebrating Women! The August issue was an exhortation to all sisters to push ahead. The stories of the women you featured were inspiring and encouraging. ARISE has done it again and raised the bar even higher. Thank you for your imagination, creativity and diligence.

Corinthia Scott
Denver, CO

ARISE encourages the comments and submissions from readers. Please send your comments to ARISE Magazine, 2121 Peralta Street, Suite 126, Oakland, CA 94607 or email us at arise@arisemag.com. Letters chosen for publication may be edited for length and clarity. All submissions and manuscripts become the property of ARISE Communications, Inc. and because of heavy volume will not be returned to the sender unless accompanied by a self-address stamped envelope.

"AHF saved my life!"

– Chico

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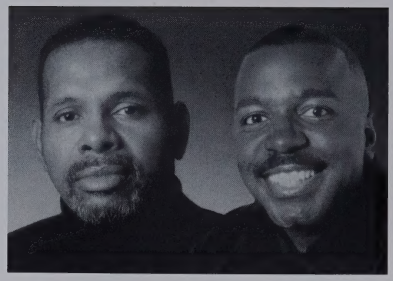
BY MACARTHUR H. FLOURNOY & GLENN ALEXANDER

THE WAY OF HONOR



African, Caribbean, Puerto Rican, Cuban, American and mixed heritage black men who sing across oceans, shout across continents and dance over galaxies to declare their love for one another are worthy of honor. For too long we have languished over words that define our particular self-description at the expense of building on our shared experiences as men who love other men. It's time to move the conversation forward. We must take time in this moment to honor ourselves, each other and the paths we have traveled.

In a time where destruction and violence would seem to take our dreams hostage and hold our hope captive, I want to put forth another perspective. We can embrace the beauty of the black men we see every day and take the time to honor them with eye contact, a greeting, a moment of appreciation – even an embrace that declares we are worthy of honor, respect and admiration.

We have been given a devastatingly powerful reminder of how quickly and senselessly life can be snatched from our hands, our breaths stolen in an instant. If there is but one message that I take from the horrific loss of life that occurred on September 11, 2001, it is that we must hold each other in love and strengthen our bonds of peace while we still have time.

For centuries black men have known destruction, yet we continue to fight against the odds to declare our own truth. But can there be anything more powerful than one brother saying to another "I see your power, I know your value, I honor you today for being just who you are"?

As the creators of ARISE Magazine, we believe that when we as black men who love men begin to live out of a place of valuing ourselves and each other, we will discover a source of strength and power which defies limitation. We may even discover that we needn't be either "down" or "low" to be who we are, but instead we can choose to get up, Rise up , ARISE even and honor one another for no other reason than we are worthy, and our hour has come.

To every elder that paved the way for us to have a voice in this moment, we honor you. To every African descendant man that has declared their truth with boldness, we honor you. To every brother that continues to wrestle in silence with the question of their own truth – we honor you. To the unborn generation of black men that will some day cross this road, we reserve a place of honor for you. To every person that has shaped our hearts, minds, bodies, spirits and souls we honor you. ARISE. For this day, you are worthy of honor.

Peace and Blessings

MacArthur H. Flournoy & Glenn Alexander
Publishers
Email: arise@arisemag.com

MacArthur H. Flournoy G. Alexander

LIBATION TO THE ELDERS

FOR EACH OF YOU

Audre Lorde

Be who you are and will be
learn to cherish
that boisterous Black Angel that drives you
up one day and down another
protecting the place where power rises
running like hot blood
from the same source
as your pain.

When you are hungry
learn to eat
whatever sustains you
until morning
but do not be misled by details
simply because you live them.

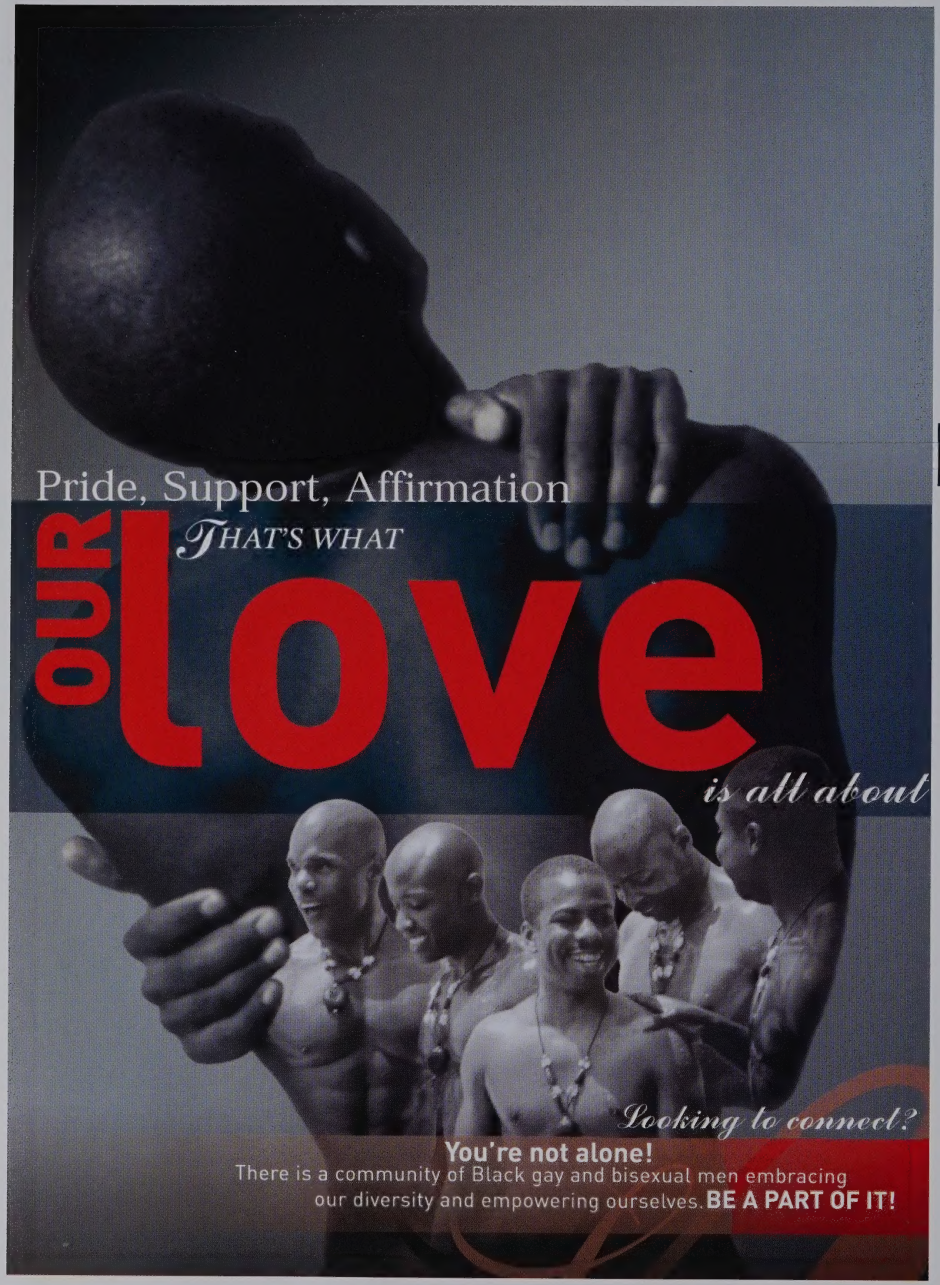
Do not let your head deny
your hands
and memory of what passes through them
nor your eyes
nor your heart
everything can be used
except what is wasteful
(you will need to remember this when
you are accused of destruction)
Even when they are dangerous
examine the heart of those machines you hate
before you discard them
and never mourn the lack of their power
lest you be condemned
to relive them.
If you do not learn to hate
you will never be lonely
enough
to love easily
nor will you always be brave
although it does not grow any easier

Do not pretend to convenient beliefs
even when they are righteous
you will never be able to defend your city
while shouting

Remember our sun
is not the most noteworthy star
only the nearest

Respect whatever pain you bring back
from your dreaming
but do not look for new gods
in the sea
nor in any part of a rainbow
Each time you love
love as deeply
as if it were
forever
only nothing is
eternal.

Speak proudly to your children
where ever you may find them
tell them
you are the offspring of slaves
and your mother was
a princess
in darkness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is all about
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our diversity and empowering ourselves. BE A PART OF IT!

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BLACK MEN/WHITE TOWELS

A FREE COMMUNITY EVENT FOR BLACK MEN ABOUT BROTHERS IN SEX CLUBS
part of the SEX/life series

Friday, October 26, 2001
8pm – 10pm at EROS • 2051 Market St. (near Church)

What brings you to sex clubs? A chance for hot sex/intimacy/community? Does it matter? Is it a celebration or addiction? A chance to talk deep and explore assumptions about the politics and power behind the steam and how to get what you want and feel good about it. Join us before you hand in the towel in this revealing conversation.

The SEX/life series is a collaboration of the STOP AIDS Project, EROS and the Harvey Milk Institute.

To register, visit www.harveymilk.org or call 415.552.7200.

It's Time To Plan Your Future With VIRACEPT®.

Because it's strong and effective. Keep your viral load down with the #1 prescribed HIV medication of its kind.* VIRACEPT works with you to keep your life on track.

Because it's easy to live with. VIRACEPT's easy dosing schedule and manageable side effects have been helping all kinds of people continue to lead their lives on their own terms.

Because it saves future options. When choosing a treatment plan, it's important to consider what options you will have in the future. Studies show taking VIRACEPT early on leaves you with choices in treatment for later. Ask your doctor about your future with VIRACEPT.

VIRACEPT®
nelfinavir mesylate
tablets and oral powder

VIRACEPT is indicated in combination with other antiretroviral agents for the treatment of HIV infection. The most common side effect of VIRACEPT is diarrhea, which can usually be controlled with over-the-counter treatments. Some prescription and non-prescription drugs and supplements should not be taken with VIRACEPT, so talk to your doctor first. For some people, protease inhibitors have been associated with the onset or worsening of diabetes mellitus and hyperglycemia, changes in body fat, and increased bleeding in hemophiliacs. **HIV drugs do not cure HIV infection or prevent you from spreading the virus.**

Refer to the important information on the next page. For more information, call toll free 1-888-VIRACEPT or visit www.viracept.com.

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*IMS HEALTH National Prescription Audit™ data for Protease Inhibitors, 1/00-12/00.

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Agouron®
Pharmaceuticals, Inc.
A Pfizer Company

VIRACEPT®

(nelfinavir mesylate)

Tablets and Oral Powder

Information for Patients

about VIRACEPT® (VI-ra-cept)

Generic Name: nelfinavir (nel-FIN-na-veer) mesylate

For the Treatment of Human Immunodeficiency Virus (HIV) Infection

Please read this information carefully before taking VIRACEPT. Also, please read this leaflet each time you renew the prescription, just in case anything has changed. This is a summary and not a replacement for a careful discussion with your doctor. You and your doctor should discuss VIRACEPT when you start taking this medication and at regular checkups. You should remain under a doctor's care when taking VIRACEPT and should not change or stop treatment without first talking with your doctor.

Alert: Find out about medicines that should NOT be taken with VIRACEPT. Please also read the section "MEDICINES YOU SHOULD NOT TAKE WITH VIRACEPT".

WHAT IS VIRACEPT AND HOW DOES IT WORK?

VIRACEPT is used in combination with other antiretroviral drugs in the treatment of people with human immunodeficiency virus (HIV) infection. Infection with HIV leads to the destruction of CD4 T cells, which are important to the immune system. After a large number of CD4 cells have been destroyed, the infected person develops acquired immune deficiency syndrome (AIDS).

VIRACEPT works by blocking HIV protease (a protein-cutting enzyme), which is required for HIV to multiply. VIRACEPT has been shown to significantly reduce the amount of HIV in the blood. Although VIRACEPT is not a cure for HIV or AIDS, VIRACEPT can help reduce your risk for death and illness associated with HIV. Patients who took VIRACEPT also had significant increases in the number of CD4 cell count.

VIRACEPT should be taken together with other antiretroviral drugs such as Retrovir® (zidovudine, AZT), Epivir® (lamivudine, 3TC), or Zerit® (stavudine, d4T). Taking VIRACEPT in combination with other antiretroviral drugs reduces the amount of HIV in the body (viral load) and raises CD4 counts.

VIRACEPT may be taken by adults, adolescents, and children 2 years of age or older. Studies in infants younger than 2 years of age are now taking place.

DOES VIRACEPT CURE HIV OR AIDS?

VIRACEPT is not a cure for HIV infection or AIDS. People taking VIRACEPT may still develop opportunistic infections or other conditions associated with HIV infection. Some of these conditions are pneumonia, herpes virus infections, *Mycobacterium avium* complex (MAC) infections, and Kaposi's sarcoma.

There is no proof that VIRACEPT can reduce the risk of transmitting HIV to others through sexual contact or blood contamination.

WHO SHOULD OR SHOULD NOT TAKE VIRACEPT?

Together with your doctor, you need to decide whether VIRACEPT is appropriate for you. In making your decision, the following should be considered:

Allergies: If you have had a serious allergic reaction to VIRACEPT, you must not take VIRACEPT. You should also inform your doctor, nurse, or pharmacist of any known allergies to substances such as other medicines, foods, preservatives, or dyes.

If you are pregnant: The effects of VIRACEPT on pregnant women or their unborn babies are not known. If you are pregnant or plan to become pregnant, you should tell your doctor before taking VIRACEPT.

If you are breast-feeding: You should discuss with your doctor the best way to feed your baby. You should be aware that if your baby does not already have HIV, there is a chance that it can be transmitted through breast-feeding. **Women should not breast-feed if they have HIV.**

Children: VIRACEPT is available for the treatment of children 2 through 13 years of age with HIV. There is a powder form of VIRACEPT that can be mixed with milk, baby formula, or foods like pudding. Instructions on how to take VIRACEPT powder can be found in a later section that discusses how VIRACEPT Oral Powder should be prepared.

If you have liver disease: VIRACEPT has not been studied in people with liver disease. If you have liver disease, you should tell your doctor before taking VIRACEPT.

Other medical problems: Certain medical problems may affect the use of VIRACEPT. Some people taking protease inhibitors have developed new or more serious diabetes or high blood sugar. Some people with hemophilia have had increased bleeding. It is not known whether the protease inhibitors caused these problems. Be sure to tell your doctor if you have hemophilia types A and B, diabetes mellitus, or an increase in thirst and/or frequent urination.

Changes in body fat have been seen in some patients taking protease inhibitors. These changes may include increased amount of fat in the upper back and neck ("buffalo hump"), breast, and around the trunk. Loss of fat from the face, legs and arms may also happen. The cause and long-term health effects of these conditions are not known at this time.

CAN VIRACEPT BE TAKEN WITH OTHER MEDICATIONS?

VIRACEPT may interact with other drugs, including those you take without a prescription. You must discuss with your doctor any drugs that you are taking or are planning to take before you take VIRACEPT.

Medicines you should not take with VIRACEPT:

Propulsid® (cisapride, for heartburn)

Cordarone® (amiodarone, for irregular heartbeat)

Quinidine (for irregular heartbeat), also known as Quinaglute®, Cardioquin®, Quinidex®, and others

Ergot derivatives (Cafergot® and others, for migraine headache)

Halcion® (triazolam)

Versed® (midazolam)

Mevacor® (lovastatin, for cholesterol lowering)

Zocor® (simvastatin, for cholesterol lowering)

Taking the above drugs with VIRACEPT may cause serious and/or life-threatening adverse events.

Rifampin® (for tuberculosis), also known as Rimactane®, Rifadin®, Rifater®, or Rifamate®
This drug reduces blood levels of VIRACEPT.

Dose reduction required if you take VIRACEPT with: Mycobutin® (rifabutin, for MAC); you will need to take a lower dose of Mycobutin.

A change of therapy should be considered if you are taking VIRACEPT with:

Phenobarbital

Phenytoin (Dilantin® and others)

Carbamazepine (Tegretol® and others)

These agents may reduce the amount of VIRACEPT in your blood and make it less effective.

Oral contraceptives ("the pill")

If you are taking the pill to prevent pregnancy, you should use a different type of contraception since VIRACEPT may reduce the effectiveness of oral contraceptives.

Special considerations

Before you take Viagra® (sildenafil) with VIRACEPT, talk to your doctor about possible drug interactions and side effects. If you take Viagra and VIRACEPT together, you may be at increased risk of side effects of Viagra such as low blood pressure, visual changes, and penile erection lasting more than 4 hours. If an erection lasts longer than 4 hours, you should seek immediate medical assistance to avoid permanent damage to your penis. Your doctor can explain these symptoms to you.

It is not recommended to take VIRACEPT with the cholesterol-lowering drugs Mevacor® (lovastatin) or Zocor® (simvastatin) because of possible drug interactions. There is also an increased risk of drug interactions between VIRACEPT and Lipitor® (atorvastatin) and Baycol® (cerivastatin); talk to your doctor before you take either of these cholesterol reducing drugs with VIRACEPT.

Taking St. John's wort (hypericum perforatum), an herbal product sold as a dietary supplement, or products containing St. John's wort with VIRACEPT is not recommended. Talk with your doctor if you are taking or are planning to take St. John's wort. Taking St. John's wort may decrease VIRACEPT levels and lead to increased viral load and possible resistance to VIRACEPT or cross resistance to other antiretroviral drugs.

HOW SHOULD VIRACEPT BE TAKEN WITH OTHER ANTI-HIV DRUGS?

Taking VIRACEPT together with other anti-HIV drugs increases their ability to fight the virus. It also reduces the opportunity for resistant viruses to grow. Based on your history of taking other anti-HIV medicine, your doctor will direct you on how to take VIRACEPT and other anti-HIV medicines. These drugs should be taken in a certain order or at specific times. This will depend on how many times a day each medicine should be taken. It will also depend on whether it should be taken with or without food.

Nucleoside analogues: No drug interaction problems were seen when VIRACEPT was given with:

Retrovir (zidovudine, AZT)

Epivir (lamivudine, 3TC)

Zerit (stavudine, d4T)

Videx® (didanosine, ddI)

If you are taking both Videx (ddI) and VIRACEPT:
Videx should be taken without food, on an empty stomach. Therefore, you should take VIRACEPT with food one hour after or more than two hours before you take Videx.

Nonnucleoside reverse transcriptase inhibitors (NNRTIs):

When VIRACEPT is taken together with:

Viramune® (nevirapine)

The amount of VIRACEPT in your blood is unchanged. A dose adjustment is not needed when VIRACEPT is used with Viramune.

Sustiva™ (efavirenz)

The amount of VIRACEPT in your blood may be increased. A dose adjustment is not needed when VIRACEPT is used with Sustiva.

Other NNRTIs

VIRACEPT has not been studied with other NNRTIs.

Other protease inhibitors:

When VIRACEPT is taken together with:

Crixivan® (indinavir)

The amount of both drugs in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Norvir™ (ritonavir)

The amount of VIRACEPT in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

Invirase® (saquinavir)

The amount of saquinavir in your blood may be increased. Currently, there are no safety and efficacy data available from the use of this combination.

WHAT ARE THE SIDE EFFECTS OF VIRACEPT?

Like all medicines, VIRACEPT can cause side effects. Most of the side effects experienced with VIRACEPT have been mild to moderate. Diarrhea is the most common side effect in people taking VIRACEPT, and most adult patients had at least mild diarrhea at some point during treatment. In clinical studies, about 15-20% of patients receiving VIRACEPT 750 mg (three tablets) three times daily or 1250 mg (five tablets) two times daily had four or more loose stools a day. In most cases, diarrhea can be controlled using antidiarrheal medicines, such as Imodium® A-D (loperamide) and others, which are available without a prescription.

Other side effects that occurred in 2% or more of patients receiving VIRACEPT include nausea, gas and rash.

There were other side effects noted in clinical studies that occurred in less than 2% of patients receiving VIRACEPT. However, these side effects may have been due to other drugs that patients were taking or to the illness itself. Except for diarrhea, there were not many differences in side effects in patients who took VIRACEPT along with other drugs compared with those who took only the other drugs. For a complete list of side effects, ask your doctor, nurse, or pharmacist.

HOW SHOULD I TAKE VIRACEPT?

VIRACEPT is available only with your doctor's prescription. Your doctor may prescribe the light blue VIRACEPT Tablets either as 1250 mg (five tablets) taken two times a day or as 750 mg (three tablets) taken three times a day. VIRACEPT should always be taken with a meal or a light snack. VIRACEPT tablets are film-coated to help make the tablets easier to swallow.

Take VIRACEPT exactly as directed by your doctor. Do not increase or decrease any dose or the number of doses per day. Also, take this medicine for the exact period of time that your doctor has instructed. **Do not stop taking VIRACEPT without first consulting with your doctor, even if you are feeling better.**

Only take medicine that has been prescribed specifically for you. Do not give VIRACEPT to others or take medicine prescribed for someone else.

The dosing of VIRACEPT may be different for you than for other patients. **Follow the directions from your doctor, exactly as written on the label.** The amount of VIRACEPT in the blood should remain somewhat consistent over time. Missing doses will cause the concentration of VIRACEPT to decrease; therefore, **you should not miss any doses.** However, if you miss a dose, you should take the dose as soon as possible and then take your next scheduled dose and future doses as originally scheduled.

Dosing in adults (including children 14 years of age and older)

The recommended adult dose of VIRACEPT is 1250 mg (five tablets) taken two times a day or 750 mg (three tablets) taken three times a day. Each dose should be taken with a meal or light snack.

Dosing in children 2 to 13 years of age

The VIRACEPT dose in children depends on their weight. The recommended dose is 20 to 30 mg/kg (or 9 to 14 mg/pound) per dose, taken three times daily with a meal or light snack. This can be administered either in tablet form or, in children unable to take tablets, as VIRACEPT Oral Powder.

Dose instructions will be provided by the child's doctor. The dose will be given three times daily using the measuring scoop provided, a measuring teaspoon, or one or more tablets depending on the weight and age of the child. The amount of oral powder or tablets to be given to a child is described in the chart below.

Pediatric Dose to Be Administered Three Times Daily

Body Weight		Number of	Number of	Number of
Kg	Lb	Level Scoops*	Level Teaspoons†	Tablets
7 to <8.5	15.5 to <18.5	4	1	—
8.5 to <10.5	18.5 to <23	5	1 1/4	—
10.5 to <12	23 to <26.5	6	1 1/2	—
12 to <14	26.5 to <31	7	1 3/4	—
14 to <16	31 to <35	8	2	—
16 to <18	35 to <39.5	9	2 1/4	—
18 to <23	39.5 to <50.5	10	2 1/2	2
≥23	≥50.5	15	3 3/4	3

In measuring oral powder, the scoop or teaspoon should be level.

* 1 level scoop contains 50 mg of VIRACEPT. Use only the scoop provided with your VIRACEPT bottle.

† 1 level teaspoon contains 200 mg of VIRACEPT. Note: **A measuring teaspoon used for dispensing medication** should be used for measuring VIRACEPT Oral Powder. Ask your pharmacist to make sure you have a medication dispensing teaspoon.

How should VIRACEPT Oral Powder be prepared?

The oral powder may be mixed with a small amount of water, milk, formula, soy formula, soy milk, dietary supplements, or dairy foods such as pudding or ice cream. Once mixed, the entire amount must be taken to obtain the full dose.

Do **not** mix the powder with any acidic food or juice, such as orange or grapefruit juice, apple juice, or apple sauce, because this may create a bitter taste.

Once the powder is mixed, it may be stored at room temperature or refrigerated for up to 6 hours. Do **not** heat the mixed dose once it has been prepared.

Do **not** add water to bottles of oral powder.

VIRACEPT powder is supplied with a scoop for measuring. For help in determining the exact dose of powder for your child, please ask your doctor, nurse, or pharmacist.

VIRACEPT Oral Powder contains aspartame, a low-calorie sweetener, and therefore should not be taken by children with phenylketonuria (PKU).

HOW SHOULD VIRACEPT BE STORED?

Keep VIRACEPT and all other medicines out of the reach of children. Keep bottle closed and store at room temperature (between 59°F and 86°F) away from sources of moisture such as a sink or other damp place. Heat and moisture may reduce the effectiveness of VIRACEPT.

Do not keep medicine that is out of date or that you no longer need. Be sure that if you throw any medicine away, it is out of the reach of children.

Discuss all questions about your health with your doctor. If you have questions about VIRACEPT or any other medication you are taking, ask your doctor, nurse, or pharmacist. You can also call 1.888.VIRACEPT (1.888.847.2237) toll free.

Call 1.888.VIRACEPT

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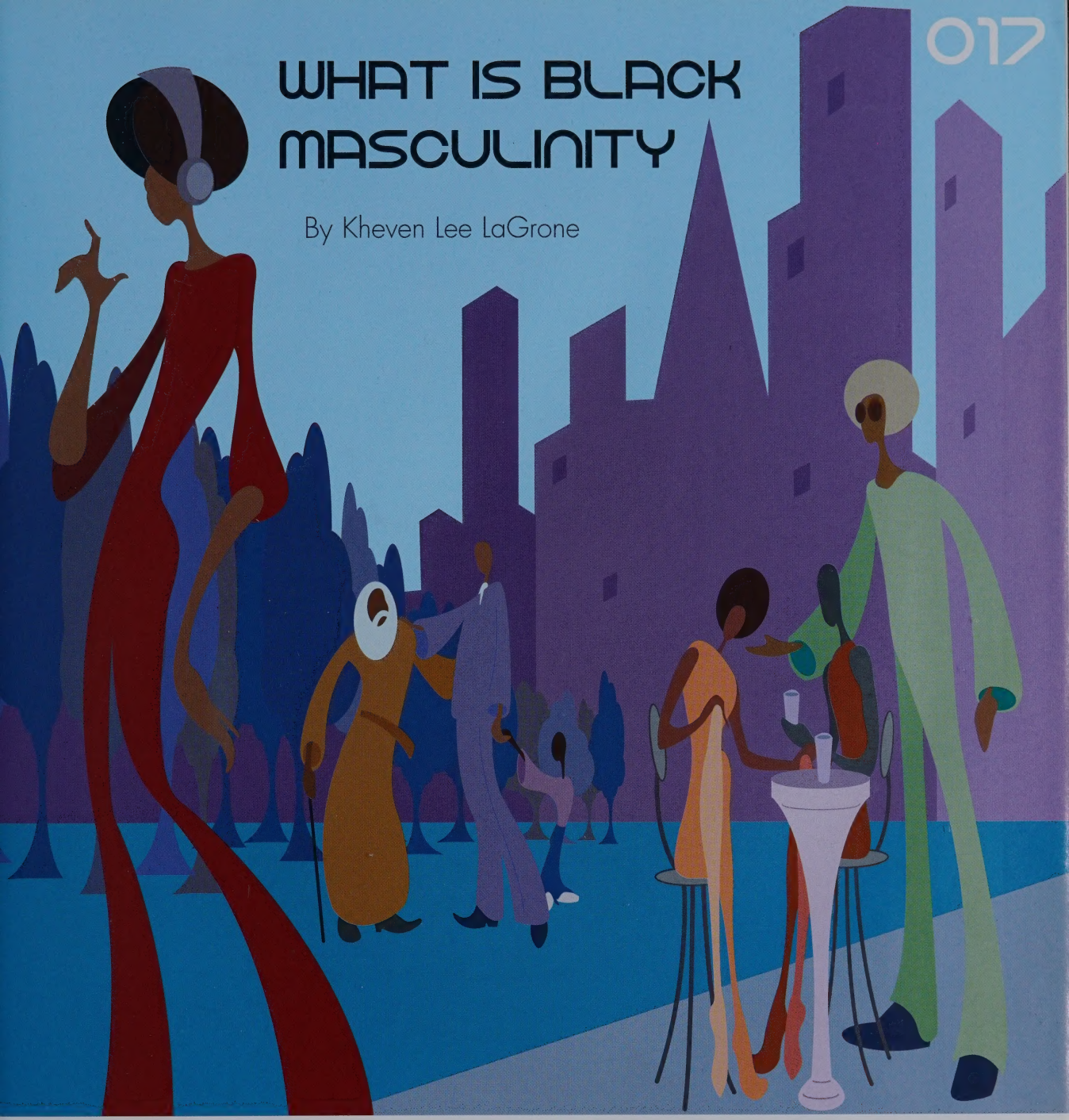
WHAT IS BLACK MASCULINITY

By Kheven Lee LaGrone



What is masculinity? And more specifically, what is Black masculinity? I asked myself as I sat in the audience of a panel on Black gay men as positive role models. Was masculinity essential, they asked. One of the men on the panel wore a skirt. He bragged that he often wore skirts in public. He felt he was making a statement. The audience members debated whether or not this was empowering. It was argued that it challenged white supremacists' constructions of the hyper-masculine Black male. A man in the audience defiantly labeled himself a "woman." There was even debate about whether or not a transexual could be a good role model. Was a new masculinity, particularly a Black masculinity, being constructed or was the old one simply being resurrected with a debate using the traditional masculine language?

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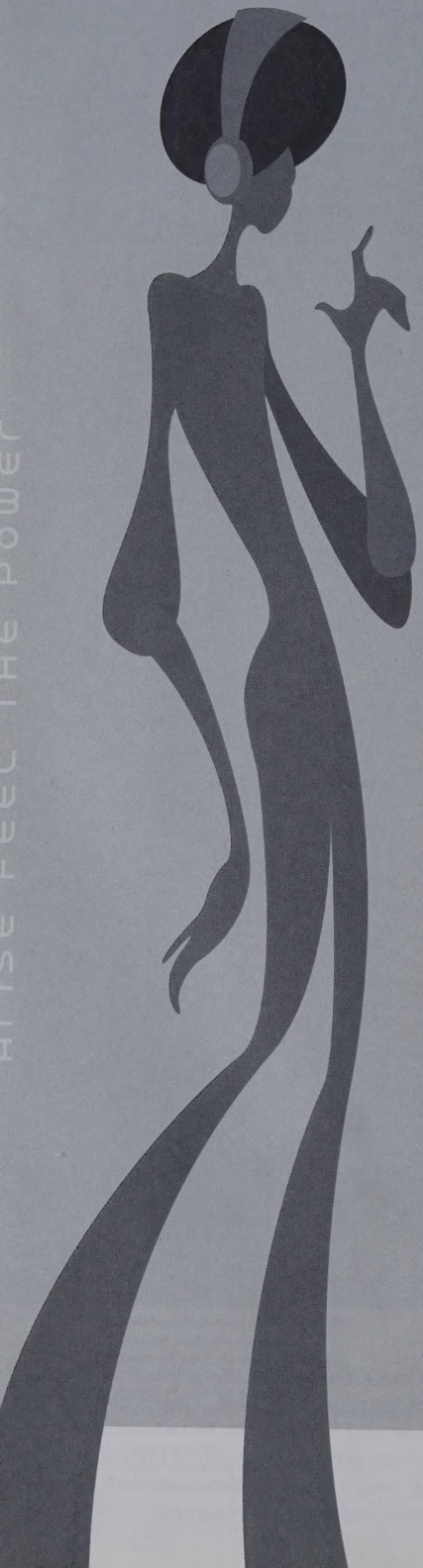


Is an African-American man wearing a dress in public truly subversive or challenging notions of Black masculinity? I might argue that the act is personally liberating. It tells his world not to put him in a masculine straitjacket.

It gave him visibility, but visibility is not power. True, the public saw a man in a skirt, but how did they receive it? Flip Wilson wore dresses when he played Geraldine. Blaine and Antoine sashayed on In Living Color. Did these performances, by heterosexual men for a mainly heterosexual audience, empower African-American homosexuals?

And is it truly subversive when a man identifies himself as a woman? Can't he identify as 100% man and still be sensitive? Must he come out of his maleness to be sensitive and gentle? And in jumping from hard male to a soft woman, the sissy boy is still invisible. He is still the invalidated kid that nobody wanted to be.

Constructing A Black Masculinity:

Traditionally, in America, masculinity has meant power. It was the power to protect and defend. It was the power to dominate. It was the power to build and support a family. Even at the panel I attended, men challenged traditional notions of masculinity by arguing that women could be as strong as men.

True power, though, was the entitlement of white men.

African-American men didn't have access to that white male power. Before the Black Power Movement, they faced institutional job discrimination, segregation and even lynching. His "manhood" was so retarded white women called him "boy."

The Black Power Movement helped demolished many of those barriers to traditional white masculine power. How could America be the world's moral compass when its own products were rebelling and rioting? Wasn't race caste a glaring violation of our American ideals? Job discrimination and segregation are illegal. But many argue the African-American man is still being castrated. There are books about his being threatened and assassinated. A few years ago, a group of African-American men went on national television demanding to be registered as "endangered species."

But how does a man reconstruct masculinity after he has been castrated?

In the 60s and 70s, a militant Black masculinity was constructed. He was strong and angry. He would protect "his woman."

True, we needed this strong Black male image. He revolutionized the way we saw ourselves. Black was no longer an insult; it became beautiful. Africa was no longer a place of shame; they embraced "the Motherland." We became Africans displaced in America. When the Negro was supposed to be nameless and faceless, he was loud and confrontational. When he was supposed to be ashamed of his appearance, he sported brightly-colored dashikis and natural hairstyles called Afros.

At the same time, the image of Black masculine power was skewed (especially since he still had little power in the larger society). During slavery, African-American women picked cotton next to their men. Now, the Black Man needed to keep his queen "in her place" in order to feel his power. If she was too strong, she threatened to emasculate him. This threatened the race. Yet, according to Eldridge Cleaver and other "theorist" of this Black masculine power, if a man was weak and feeble, his masculinity could degenerate and he could become effeminate. This man could grow up womanly and "become" homosexual. This homosexuality was the curse and sickness of the white man.

Gangsta rap's hyper-masculine Black male image of power is rooted in this skewed

notion of masculinity. Yet this Black masculinity is still castrated. His attempts to imitate traditional white masculine power are mere buffoonery. His angry scowls and posturing are entertainment for white suburbia. In a modern society where white women compete with white men, women in rap are often reduced to "bitches" and "ho's". Male rappers often display ostentatious jewelry and furs—once signifiers of rich, pampered white women (and who were usually ornaments for powerful white men).

Gangsta rap made this Black masculinity a commodity for entertaining white American teens. It defined its hyper-masculinity with senseless violence; extravagance; suggestions of the power of the Big Black Dick; misogyny and homophobia. Yet the violence was contained in the Black ghettoes. The Big Black Dick was just a fantasy of the white male; it did nothing to threaten the white male power structure. Misogynistic or not, the rappers needed women—if for nothing more than trophies or something to brag they whip their Big Black Dicks on.

The gangsta rapper still needed something to give him the appearance of Black masculine power. The homosexual remained a commercially safe target.

(Could this Black masculine power be exerted on white women and still be entertaining? What if we blurred the line between reality and white suburbia's fantasies? O. J. Simpson personifies to white America what the gangsta rapper marketed to them: the violent, misogynistic Black man with an extravagant lifestyle. He is not a hero among white teens.)

Black Masculinity and The Black Men Who Love It:

Many stories have been told of foolish African-American men who killed or died proving they weren't "punks" or "faggots." They were defending their Black "manhood." They weren't weak or soft. Obviously, in this world, homosexuality is the antitheses of solid Black manhood. It is a fate worse than death.

I've heard Black gay men defend homosexuality locked within that mentality. They argue that gay men can be as strong as straight men. They've even chastised African-American men for not having the power to take care of their children.

Before entertaining with such debates, we should remember the old saying that "only a fool argues with fools."

Sadder is hearing African-American gay men eroticize that Black masculinity while negating each other with it. It may not be articulated directly, but in their reactions when faced with the contradiction of reality. One man told me that he loved "B-Boy Blues." But he threw the book down in disgust at the end when "the real man" got fucked.

A thin flamboyantly dressed African-American doctor meets two friends. When he leaves, one friend tells the other, "I heard he has a big dick and likes to fuck." The other friend huffs, "so what, she's still a queen." In a later conversation, he adds that he wants his man "to be a man . . . even if it is a façade."

Why were these African-American gay men disappointed, even disgusted, by breaches in their notions of masculinity? Were they as invested in Black masculinity as those straight men who died defending theirs?

And what does it say about these Black gay men? Are they empowered or casualties?

True Empowerment, Flexing Real Muscle:

Fag-bashing has been a staple of rap music for years. That was when the rappers and the music were Black. The white gay and lesbian community went ballistic when white rapper Eminem added his own fag-bashing. Now a controversy, it climaxed with Eminem singing a duet on national television with openly gay Elton John. It became a big media event when they hugged at the end.

The white gay and lesbian community has flexed its muscle and won. Some Black gays and lesbians criticized the white gay and lesbians. Why didn't they attack the homophobia in rap sooner? Did they only care because Eminem was one of them? Because it was too close to home?

But in all fairness, the white gay and lesbian activist arms had been tied behind their backs. While Eminem claimed to only be trying to be provocative, Black rappers have been claiming to "droppin' science." They claimed to be the true voice of the oppressed urban Black male. The Black man had been cruelly silenced for centuries in this country, dare any white group come and oppress them again?

In fact, back in the 90s, several mainstream groups did attempt to censor gangsta rap. Black leaders and politicians rallied together whining "racism." They claimed the groups were trying to take away these men's right to freedom of speech.

The Black rappers needed homosexuals to bash. It helped create their hyper-masculine Black male image that white teenagers wanted. Closer to home, fag-bashing has always been needed to construct the image of Black masculine power.

CONTINUED FROM PG. 58

A LOVE LETTER TO YOUNG SAME-GENDER-LOVING (SGL), DOWN-LOW, HOMO-THUG, HOMIE-SEXUAL, BISEXUAL AND AT-RISK GAY IDENTIFYING BLACK BROTHERS

Imagine a world without you, without your love, your magic, your vibe, intelligence and the unique gifts only you bring?

Apparently many of you **can** imagine this. You are dying of preventable conditions like HIV/AIDS, and premature death from HIV infection, many putting your lives at-risk daily.

Brothers Xchange Young

But whose responsibility is it to prevent this? Of course no one can make you protect your self That ultimately must be your decision.

Unfortunately it's true that you have had so few role models, so few Black males with the strength and clarity to advocate for you in ways that still affirm you as Black. Most approaches to educating you have been too "gay."

Unfortunately your community experiences confusion, still reeling from a legacy of social injustice, Christian religious persecution , and system-wide racism now so normal we don't even recognize when we are being disrespected. As a result we often disrespect ourselves.

You have few places to go and embrace yourselves as Black same-gender-loving (SGL) and bisexual young Brothers. Under these circumstances who could blame you for being too distracted to consistently practice safer sex, or to make sacred your sexuality and capacity to love and respect yourself or another Brother?

So, It's Now Time To Step Up.

The solutions are in your hands.

Photo by Ron Singleton
From The Million Man March

Come chill, kick-it, engage, dance, eat and co-create a healthy and affirming place for you and your young Black Brothers. At **YBX.**

For Brothers 17 to 29. Get More Info at 310.419.1961

Glenn Harris

IvanDaniels and Garry Gregory

Jeffrey King

BEING IN THE MEANTIME

by G.B. Mann

A darkened room made darker by its black walls, made less so by a single candle's light. Men form a circle around the flame, its glow lingering on the relief of their faces. Black men. Eyes closed. No two faces alike. Jet. Brown. Redbone. High-yella. Incense smoke meanders toward a pipe-veined ceiling. Fragrance of Nag Champa hangs, like an ancient robe, draping shoulders. A familiar bass voice quickens the semi-darkness. "Breathe. All that's expected of you right now is to breathe..." It is Jeffrey King, founder of In The Meantime, a Los Angeles-based Black men's discussion and empowerment group. He continues in easy tones. "Listen to your heartbeat. Let the day melt away." The effect is palpable. One can almost sense tensions fading; hear muscles relaxing; smell peace banishing fear; almost taste the sweet spot that this circle has become in these men's lives. Sweet, like the Peach Cobbler prepared by a member to celebrate August birthdays this night. As eyes open, the lights come up. They look at each other. A spiritual call to order.

This ritual is the group's transition from the outside world into the now, present place and time. After the evening's topic and moderator are introduced, the men tear into dialogue like they would a good meal. Guests and facilitators invited to share with In The Meantime have included health care professionals, law enforcement personnel, transgenders, race relations experts, clergy, scholars from various fields; and testimonies from everyday folk and elders on living, living well and living long.

The meeting is held in a black box in the basement of the Tsunami Coffeehouse in the Silverlake section of Los Angeles, East on Sunset Boulevard. On the surface, it seems an unlikely gathering place for a Black men's group. "I have to go where the love is." He chuckles and repeats himself. "I have to go where the love is." Indeed, love, self-love, seems to be the guiding principle behind every decision made for and by the group.

King's inspiration for In The Meantime was born of a very personal desire. He wanted to experience a group unlike any of the others in town. Most of the groups he knew about, or would frequent, had an "agenda." Some were established on that nebulous term, "prevention," or the fulfillment of an education or outreach component of a grant award. Others had sharply defined focuses (e.g., HIV and AIDS, Religion...). While acknowledging the important role and work of these groups, King still longed for a

forum which addressed the "total man." Spirituality and religion. Economics. Total well-being, not just physical health. Family relationships. The vision was of a place where ideas would be exchanged freely; where professional expertise and life experience would get equal time; where learned tongues and Black language would be heard without value judgments. According to King, also a singer, there's plenty good room for a variety of voices and support systems. "We need sopranos, altos, tenors, baritones, basses, and we needed **In The Meantime**."

The affirmation of the need for In The Meantime is the standing-room-only attendance at this Tuesday's meeting. Men sit up straight, others slouch, some cross legs in a T, others are crossed at the knee. A sampling of the shoe styles alone indicates the diversity present. Wing-tips. Sneakers. Brogans. Sandals. This footwear contains the feet of a teacher, an ex-con, a pastor, artists, a water delivery man, and a man whose identity is about a health test result. And please, don't make any assumptions about who's shod how, because your face will be cracked. For King, the full room makes all the labor pains endured in the birthing of In The Meantime, worthwhile.

With the help of co-founder Ivan Daniel III, King was able to maintain a purposeful focus, while keeping a damp finger raised to the social winds agust. "We wanted a group that all brothers could be a part of, without having to qualify for inclusion." Like a statesman, he called around to ensure that his plan to meet on Tuesday nights did not "bump heads" with other community events. Talking at length with King, it becomes obvious that his unassuming, almost self-deprecating personality, masks his true self. Master Strategist. He often uses the word "little" to describe endeavors that are quite grand. Perhaps it is his way of staying humble. Perhaps.

During a mid-meeting break, attendees express themselves. Bernard, a bus driver: "I come here because it's the only place I know of where we can discuss this kinda stuff. Everybody respects everybody. You don't have to worry about somebody jumping all down your throat for what you think."

Jojo, an entrepreneur and Caribbean native, sums his feelings up in one word. "Fellowship." He gestures to the men in the room. "We're progressive, black, and for the most part, gay, men trying to make a difference. It's bigger than our sexual orientation. We are individuals who have different paths on the same journey. Life. We face similar obstacles. Maybe someone can share a word or a deed that will help another brother in his walk."

After another hour of intense, insightful and sometimes silly exchange, King interjects. "We could go all night, but..." Hands are still raised to make comments, unasked questions notch faces, body language says "it was just gettin' good!" The men reluctantly stand and break down the room, folding chairs and exchanging good-nights. Andre, and Stephen, two of King's right-hand men, back him into a corner while he packs his accoutrements, candles, a radio, brochures, books. They pelt him with questions about the whys of an upcoming fundraiser. He answers in his vague, ad lib manner. They walk and talk, turning to ascend the stairs to street level.

A small caucus assembled on the sidewalk announces that the talk will continue at a nearby all-night diner. A red-bone with short, reddish hair waves, walking away. His voice is high-pitched, almost soprano. "I can't wait until next week." Voices chime in agreement; voices falling like a chord reassembling itself, one note on top of and under the preceding note. Bass. Baritone. Tenor. Alto. Soprano.

King emerges from Tsunami. The flirtatious gap in his smile is showing. He looks around. "Brothers are talking to one another. Good. Now I can go home and get some sleep."

For more information contact "In The Meantime" at:
Tsunami Coffee House
4019 Sunset Blvd
Los Angeles, California 90029
At Sunset Junction
Info Hot Line: (323) 860-8858

a letter that looks like a poem for a nation that feels like a dream

by marvin k. white

my beautiful ones,

i keep telling myself
in between fits of tears
and bouts of disbelief
to remember
remember
who we are
who we were
and what dreams revealed
we were gonna be
before all this happened
before our personal terrors
became a nation
we got to remember

the course has changed
not the charge children
we owe it to our existence
to find
to pull
and push through
to show this world
as black men
as men who can love men
like no one else
as human citizens
our capacity
to care for our wounded
to rebuild our lives and our communities
and to vision this world
full of victories and possibilities
to love

we have not lost anything
cuz we did not know we were
fighting

i pray
if mumble and crying
and altars and incense
and poetry
is prayer
for the ones
who chose
(and be clear, we as black folks
know this choice)
to jump into the arms of ancestors
and fly to their next place
than be burned
or crumpled

i pray
for each and everyone
unaccounted and counted
that they wake up
in somebodys arms
who loves them

i pray that you
my family
keep well
and continue in times of
war
what you were called to
do
in times of peace
poet
sing
dance
organize
revolution
raise
rise
listen
grow
lift
live

as always love always,

marvin k. white

ps: i am going back to the
same dream you all are in

ONE TRIBE

BLACK MEN
TOGETHER
FIGHT AIDS.

NEW VILLAGE

"We will either learn to live together as brothers, or perish together as fools."

-Martin Luther King, Jr.

M.A.P.

Men's Advocacy Project

Black men of all backgrounds coming together to stop AIDS in the Black community.

Come together brothers

Call 415.615.9945 or
email: prevention@bcoa.org

Find out more at BCA's Open House Tuesday, October 23rd! call for details!

New Village is a program of:

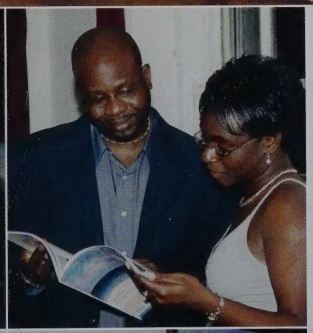
BCA

BUILDING A HEALTHY BLACK COMMUNITY

Black Coalition on AIDS
495 Clementina Street
San Francisco, CA 94103
415.615.9945
www.bcoa.org

ARISE RECIEVES SOUTHERN HOSPITALITY

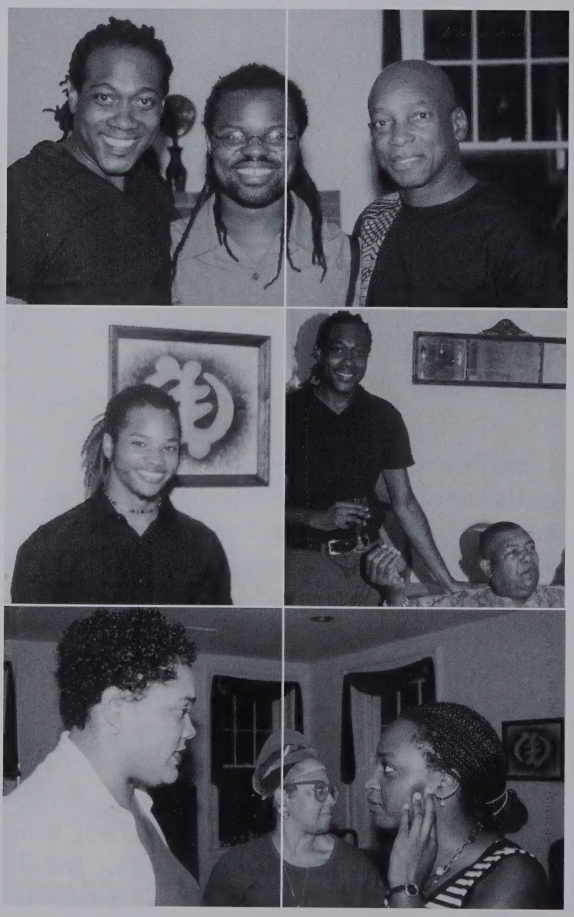
Composed by *freedom clay*, Social Events and Environmental Commentator



A motley crew of people "*arose*" to the occasion on Saturday, August 18, 2001 in Durham, North Carolina, under the hospitality of Naphtali Ben-Yisrael, to celebrate and showcase one of America's emerging and enlightening magazines, *ARISE*. A rainbow of men and women graced this engaging set with life experiences as vast as their complementary hues, which conspicuously illustrated the purpose of this vibrant magazine: recognizing the ties that bind (earth, water, fire and air), while honoring the divine differences among us.

As people mingled and enjoyed fine wine and delectable hor d' oeuvres, this was an indisputable soiree with a purpose. This aesthetically appealing publication was strategically placed throughout the home of our gracious host; thus, it was the epicenter of many intriguing conversations.

ARISE magazine definitely has what it takes to blaze trails of relevant and responsive information focusing on wellness, tolerance, entertainment and the liberation of all diverse people of African descent. It is my earnest hope that this dynamic and timely resource expands its scope to include more human and informational resources beyond the West Coast.

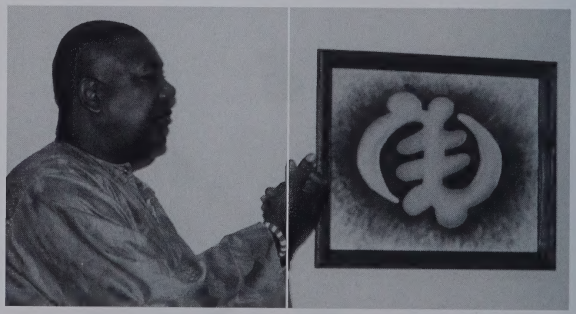


MacArthur H. Flournoy and Glenn Alexander deserve accolades for courageously "***arising***" and picking up the mantle to create a medicinal and inspirational magazine that "wholistically" affirms who we are as multifarious people of color. Collectively, we can journey and ***ARISE*** to greatness.

Love is freedom and freedom is u and i.

freedom clay expressions

freedomclay@juno.com



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STAYING CONNECTED

We asked and you answered. In response to a call for leads to social groups for black men your replies were overwhelmingly powerful and came from every corner of the country. Here are 54 brilliant examples of leadership, brotherhood and fellowship in our community. ARISE will post this list to our website. If there are other groups that you know of that may have an interested in being published as part of this resource list please email the information to arise@arisemag.com. Never let it be said again that community is a thing of the past or that we are not a strong emerging family of brothers who are Staying Connected.

WASHINGTON, DC

American University Gay Lesbian Bisexual, Transgender and Ally Resource Center
4400 Massachusetts Ave. NW
Washington, DC 20016-8164
Contact: Mindy Michels

Black& White Men Together —DC
P.O. Box 73111
Washington, DC 20056
Contact: Ted Mann

Couples Together
P.O. Box 53274
Washington, DC 20009
Contact: Roger Wellborn

Gay Fathers' Coalition of Washington, DC
P.O. Box 19891
Washington, DC 20036-0891
Contact: Robert Featherstone

Inner Light Unity Fellowship Church
830 8th Street, SE
Washington, DC 20002
202-544-7988 – phone

National Minority HIV/AIDS Coalition
813 L Street, SE
Washington, DC 20081-0001
202-543-6777 – phone
202-543-9421 – fax

National Youth Advocacy Coalition
1638 R Street, NW
Suite 300
Washington, DC 20009
202-319-7596 – phone
202-319-7365 – fax
Website: www.nyacyouth.org

Us Helping Us
811 L Street, SE
Washington, DC 20003
(202) 546-8200
Contact: Jerome Offord

Whitman-Walker Clinic
1407 S Street, N.W.
Washington, D.C. 20009
202-797-3590 Phone
202-797-1492 Fax
Website: www.wwc.org
Contact: Michael W. Cover
Associate Executive Director for Public Affairs
Director of Communications

HOUSTON, TX

The Men's Gathering
713-528-4461
Web address:
http://clubs.yahoo.com/clubs/themensgathering
Email: themensgathering@yahoo.com
Contact: Paul Guillary

CLEVELAND, OH

Cleveland Friendship Committee
(440) 349-9899
Contact: Phillip Moore

LOS ANGELES, CA

Let's Rap Brother
318 S. Market Street
Inglewood, CA 90301
310-674-4444
Website: www.inglewoodmcc.com
Email: Inglewoodmcc@aol.com
Contact: Paul Cheatham II

NATIONAL LISTING OF SAME GENDER LOVING SOCIAL GROUPS

Young Brothers Exchange
160 South LaBrea
Los Angeles, CA 90301
310-419-1961 – phone
310-419-1960 – fax

AMASSI
160 South LaBrea
Los Angeles, CA 90301
310-419-1961 – phone
310-419-1960 – fax

In The Meantime
323-860-8858 - phone
Email: inthemeantime@aol.com

Los Angeles Gay and Lesbian Center
1625 N. Shrader Blvd.
Los Angeles, CA 90028
323-993-7400 – phone
Website: www.laglc.org

Minority AIDS Project
5149 W. Jefferson Blvd.
Los Angeles, CA 90016-3838
323-936-4949 - phone
323-936-4973 - fax
Email: MAP5149@aol.com

Unity Fellowship Church
5148 W. Jefferson Blvd.
Los Angeles, CA 90016-3838
323-938-8322 - phone

PHOENIX, AZ

My Brothers Keeper
1427 N. 3rd Street
Phoenix, AZ 85004
(602) 253-2437
Email: garryr@apaz.org
Website: www.apaz.org

SAN FRANCISCO, CA

Black Brothers Esteem
995 Market Street
Second Floor
San Francisco, CA 94103-1732

Black Coalition on AIDS
495 Clementina Street
San Francisco, CA 94103
415-615-9945 – phone
415-615-9943 – fax
Email: bcoa@bcoa.org
Website: www.bcoa.org

City of Refuge
1025 Howard Street
San Francisco, CA 94103
415-861-6130 – phone
415-861-6103

Lesbian, Gays, of African Descent for Democratic Action (LGADDA)
Community Center Project of SF
1800 Market Street
San Francisco, California 94102
Website: www.sfcenter.org

TAMPA, FL

BrothasSpeak
709 East Caracas Street
Tampa, FL 33603-2328
(813) 236-8809
Email: RiccRollins@aol.com
Contacts: Lorenzo C. Robertson & J. Ricc Rollins

People of Color AIDS Coalition
861 Sixth Avenue South
St. Petersburg, FL 33701
727-822-2437 – phone
727-896-6122 – fax
Email: pocas@aol.com
Contact: Lorenzo Robertson

ATLANTA, GA

2nd Sunday of Atlanta
The Center
159 Ralph McGill blvd
Atlanta, GA
Email: adodimalik@yahoo.com
or
2ndSunday-atl-subscribe@yahoogroups.com
Contact: Malik Williams

Gentlemen Extraordinaire
Ray Daniels, President
521 Tift Street, S.W.
Atlanta, GA 30310
(770) 994-7534
Pgr: (404) 570-6630

AID Atlanta
1438 W. Peachtree Street, NW
Suite 100
Atlanta, GA 30309-2955
404-872-0600 – phone
404-885-6799 – fax
Contact: Anthony McWilliams

Atlanta Gay and Lesbian Center
159 Ralph McGill Blvd.
Atlanta, GA 30308
404-523-7500 – phone
Email: cw@aglc.org
Website: www.aglc.org
Contact: Craig Washington

Atlanta Interfaith Network "Commen Ground"
1058 Juniper St.
Atlanta, GA 30309
404-874-6425/404-874-8686
Contact: Micheal Brunson

Dunamis Group
706 Spring St.
Atlanta, GA 30308-1013
678-339-0483
Contact: Carl Harris

National AIDS Education and Services for Minorities
2001 Martin Luther King Jr. Way
Suite 602
Atlanta, GA 30310
877-974-2376 – phone
404-752-9610 – fax
Website: www.naesmonline.org

NEW YORK, NY

New York State Black Gay Network
103 E. 125th Street
Suite 503
New York, NY
P - 212-828-9393
F - 212-828-9602
Email: nysbgn@excite.org
Website: www.nysbgn.org (under construction)

Gay Men of African Descent
103 E. 125th Street
Suite 503
New York, NY 10035
212-828-1697 – phone
212-828-9602 – fax

Gay Men's Health Crisis
119 West 24th Street
6th Floor
New York, NY 10011
212-367-1379
Email: jamesm@gmhc.org
soul_food_nyc@yahoogroups.com
Contact: J.E. Miles, Jr., Program Coordinator

ADODI – New York
PO Box 7417
New York, NY 10611-7417
212-560-7252
Contact: Courtney Cruz

People of Color in Crisis
468 Bergen Street
Brooklyn, NY 11217
718-230-0770 – phone
718-230-7582 – fax
Email: poccgen@pocc.org

Brother to Brother – NA
1407 Fulton Street
Brooklyn, NY 11216
718-230-0770 – phone
Contact: Curt Parrish

Bedford Stuyvesant Family Health & Wellness Center
1407 Fulton Street
Brooklyn, NY 11216
718-857-1006 – phone
718-857-1042 – fax
Contact: Curt Parrish

New York Gay and Lesbian Center
208 West 13th Street
New York, NY 10011
212-620-7310 – phone
212-924-2657 – fax
Website: www.gaycenter.org

CHICAGO, IL

GAMBA Discussion Group
1346 S. Michigan Avenue
Chicago, IL
312-986-0661
Website: www.minorityoutreach.org

ADODI – Chicago
1346 S. Michigan Avenue
Chicago, IL
312-986-0661
Website: www.minorityoutreach.org

Novell Femme-Transgender Group
1346 S. Michigan Avenue
Chicago, IL
312-986-0661
Website: www.minorityoutreach.org

Youth Discussion Group
1346 S. Michigan Avenue
Chicago, IL
312-986-0661
Website: www.minorityoutreach.org

Onyx Men (leather men of color)
Website: www.onyxmen.com

The Re-Mi-Ma-Quo Book Club
Email: sidneytho@aol.com
Contact: Sidney Thomas

Howard Brown Health Center
4025 N. Sheridan road
Chicago, IL 60613
773-388-8871 – phone
773-388-8937 – fax

NASHVILLE, TN

Brothers United Network of Tennessee
209 10th Avenue South
Suite 160
Nashville, TN 37203
615-259-4866 ext. 269
800-845-4266 – toll free
615-259-4849 – fax
Email: brosunited@aol.com
Website: www.brothersunited.com
Contact: Dwayne Jenkins, Brothers United Coordinator

BOSTON, MA

Men of Color Against AIDS
100A Warren Street
Roxbury, MA 02119
617.442.8020
Email: brokb@msn.com
Contact: Kwame M. Banks, Executive Director
The Brothahood; Brothers 4 Life
and Shades of N.A.

OAKLAND, CA

AMASSI
222 14th Street
Second Floor
Oakland, CA 94612
510-588-5900 – phone
510-588-5935 – fax

AIDS Project of the East Bay
1755 Broadway
Second Floor
Oakland, CA 94612
510-663-7979 – phone
510-663-7950 – fax

SMAAC
1738 Telegraph Avenue
Oakland, CA 94612
510-834-9582 – phone
510-834-9590 – fax
Contact: Robert Smith

DETROIT, MI

CHOW
2727 Second Avenue
Suite 120
Detroit, MI 48201
313-963-3352

PHILADELPHIA, PA

COLOURS, INC.
1201 Chestnut Street
Philadelphia, PA 19107
215-496-0330 – phone
215-496-0354 – fax

San Francisco AIDS Foundation

A lifeline in the fight against AIDS

HIV Treatment Information and Support
Care assessment; treatment workshops; case management services; Latino support group and socials; special services for women; publications include **BETA** (Bulletin of Experimental Treatments for AIDS) and **BETA en español** (Boletín de Tratamientos Experimentales Contra el SIDA; web site **www.sfaf.org.**

Financial Benefits Counseling
Help in obtaining a range of public and private financial benefits, including General Assistance, food stamps, Medi-Cal, SSI and SSDI, employee benefits, AIDS Drug Assistance Program (ADAP), long- and short-term disability plans, health insurance, life insurance and viatical settlements, and state disability insurance.

Housing Services
Consultations to develop short- and long-term housing plans; emergency housing assistance and rental subsidies, if eligible, based on availability.

Gay Life Program
Free individual and couples counseling (English and Spanish); workshops and events designed to provide gay men the opportunity to discuss the challenges they face. Call (415) 788-LIFE or visit the web site at **www.gaylife.org.**

Black Brothers Esteem
Promotes the sexual health of African-American same gender loving men; addresses the needs of men who are struggling not only with issues of HIV, but also the challenges of poverty, substance abuse and racism. Call (415) 487-8018 or visit the web site at **www.sfaf.org/bbe.**

California HIV/AIDS Hotline (800) 367-AIDS
Toll free, anonymous and confidential; referrals, comprehensive information and support; calls answered in three languages - English, Spanish and Filipino.

Volunteer Opportunities
Call (415) 487-8080.

Servicios de apoyo para la lucha contra el SIDA

Apoyo e información sobre tratamientos para el VIH
Evaluación para la atención médica del VIH; servicios de asesoramiento; grupo de apoyo Latino y eventos sociales; servicios especiales para mujeres; servicio disponible en inglés y español. Publicaciones incluyen **BETA** (Bulletin of Experimental Treatments for AIDS) y **BETA en español** (Boletín de Tratamientos Experimentales contra el SIDA); Sitio web **www.sfaf.org.**

Asesoramiento para ayuda económica
Ayuda con prestaciones económicas públicas y privadas, incluyendo asistencia general, cupones de alimentos, Medi-Cal, SSI y SSDI, programa ADAP (programa de asistencia para obtener medicamentos contra el SIDA); beneficios laborales, planes de incapacidad de corto y largo plazo, seguros médicos, seguros de vida, gestión de venta del seguro de vida actual y seguros estatales por incapacidad. Servicio disponible en inglés y español.

Servicios de alojamiento
Consultas sobre cómo obtener alojamiento a corto y largo plazos; ayuda urgente para conseguir vivienda y subsidios para alquiler si se cumplen los requisitos, según la disponibilidad.

Vida Gay (Gay Life)
Asesoramiento gratuito individual y de pareja en inglés y español, eventos, foros y actividades para hombres homosexuales y bisexuales. Llame al (415) 788-5433 o visite el sitio web en **www.gaylife.org.**

Estima de los Hermanos Negros (Black Brothers Esteem)
Promueve la salud sexual de hombres afroamericanos que aman a alguien de su propio género; orientado a atender las necesidades específicas de hombres que están luchando no solamente con aspectos del VIH, sino también con la pobreza, el abuso de drogas y el racismo. Llame al (415) 487-8018 o visite el sitio web en **www.sfaf.org/bbe.**

Línea de información de California sobre el VIH/SIDA
(800) 367-AIDS
Llamada gratuita, anónima y confidencial; referencias, información completa y apoyo; atención de llamadas en tres idiomas: inglés, español y filipino.

Oportunidades para voluntarios
Llame al (415) 487-8080.

CONTACTING THE SAN FRANCISCO AIDS FOUNDATION

Telephone: (415) 487-3000
En español: (415) 487-3004

Mail: San Francisco AIDS Foundation
P. O. Box 426182
San Francisco, CA 94142-6182

E-mail: feedback@sfaf.org

Visit our web site at: www.sfaf.org

Most services and information are available in both English and Spanish.

CÓMO COMUNICARSE CON LA FUNDACIÓN DEL SIDA DE SAN FRANCISCO

Teléfono: (415) 487-3000
En español: (415) 487-3004

Correo: San Francisco AIDS Foundation
P. O. Box 426182
San Francisco, CA 94142-6182

Correo electrónico: feedback@sfaf.org

Visite nuestro sitio Internet: www.sfaf.org

La mayoría de los servicios e información son disponibles en inglés y español.

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OAKLAND CA 94607

ARISE MAGAZINE

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fitness FITNESS MAGIC linda lee

TUCK IN YOUR SHIRTS WITH CONFIDENCE
This month's side bend exercise tones your external obliques, the often neglected muscle that wrap around your torso. When toned, these muscles slim your waistline, giving you a great figure. And they support your back, protecting you from injury. Strong obliques also put more power in your tennis or golf swing.

OBLIQUES EXERCISE

SIDE BEND – Start by standing with your legs apart, one arm behind the head and a dumbbell in the other hand (switch dumbbell to the other hand to perform the exercise). The range of motion is limited, so don't worry if you can't bend very far. Instead, concentrate on bending laterally (to the side), not letting yourself sway toward the front or back. Reach toward the floor with your elbow. Increase weight for added resistance.

TWIST – Performed seated with a stick held behind your head. Use deliberately slow movements to prevent momentum from causing you to cheat. Concentrate on twisting at the waist, not the hips or legs. Can also done standing, but the seated version helps eliminate lower-body movement.

OBLIQUE CRUNCH – Keep the movement in the lateral plane as much as possible to emphasize contraction of the obliques. Maintain a bend in your knees to take pressure off your lower back

All abdominal exercises can per performed 3 times a week. Do 1-3 sets of 8-12 repetitions, allowing 30-60 seconds of rest between sets. To increase the intensity, you may increase your repetitions up to 25.

Remember to breathe!

Enjoy,
Linda Lee

For specific questions or concerns regarding Fitness contact Linda Lee at: Linda_Lee@arisemag.com

POINTING THE FINGER AT OURSELVES

By Keith Boykin

I struggled for days to find words to discuss the devastation here in New York. Ultimately, I realized the terrorist attack, and our reaction to it, reflects the best and worst of who we are as humans.

At our best, hundreds of fire fighters and police officers raced to the World Trade Center and the Pentagon after the attacks only to lose their lives attempting to rescue others. At our worst, dozens of people rushed into the dusty void to call in copycat bomb threats and to spread false rumors and hoaxes. At our best, we are caring, sensitive, loving, heroic, forgiving people. At our worst, we are cruel, violent, destructive, jealous and hateful.

All of us are all of these things because all of us are human. The sad truth is that violence persists in the world not because some people in a different land are violent, but because we are violent as well. We know no more effective way to express our pain at violence than to reciprocate with our own. Thus we wage war in whatever way we know how because we know not how to wage peace.

The belligerent response of U.S. Senator Zell Miller, D-GA, epitomized the popular sentiment among some Americans. "Bomb the hell out of them," Miller said, ignoring the unknown identity of "them" and dismissing the risk of killing innocent people as acceptable "collateral damage." At times of intense grief and pain, it seems very human to lash out in response.

Continued on page 36

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Continued from page 34

Meanwhile, some on the right and left used the terrorist attack as an opportunity to demonize the evil they see in America. Some Palestinians, for example, openly celebrated the attack as a victory in the streets of the West Bank while televangelist Jerry Falwell stretched to blame the incident on "the pagans, and the abortionists, and the feminists, and the gays and the lesbians." Falwell suggested that this is what happens "when a nation deserts God and expels God from the culture."

Falwell and the Palestinians both oversimplify the diversity of America. First, many of the victims were not just Americans but Arab and Palestinian as well. In a city and country cut from the cloth of many different cultures, those who would attack America rip the fabric from their own people in doing so. Similarly, the attack did not discriminate against those who were and were not "saved" by Falwell's god. Surely, there were many "God-fearing," anti-abortion, heterosexual Christians who perished in the attack as well.

So whom do we blame? It would be easy to point the finger at Osama bin Laden, assuming he's responsible for the attacks, but that only illustrates our own violent propensities. Bin Laden, after all, was trained to be a terrorist by the U.S. Central Intelligence Agency when the Afghani rebels were engaged in a bloody civil war against the Soviets. Once the Soviets abandoned Afghanistan, the U.S. had no effective plan to create democratic government in the country it helped to militarize. In fact, the ironic legacy of the cold war may be that the same nations the U.S. once armed to fight the communists will ultimately end up fighting us.

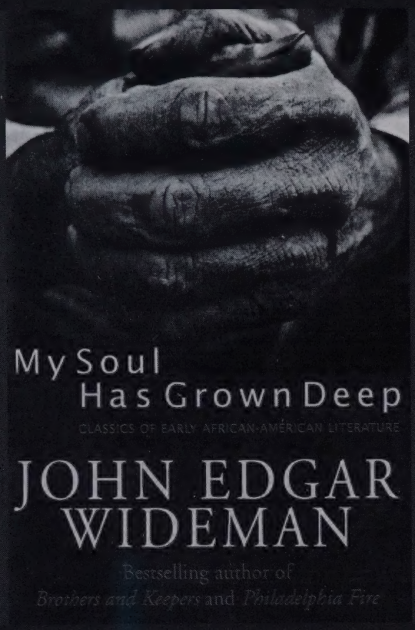
Some would blame the incident primarily on U.S. intelligence and security forces for failing to stop the hijackings, but this approach is problematic. Even the most invasive intelligence and security measures cannot stop every attack. The highly regarded Israeli security forces, for example, have not brought an end to the daily attacks in that country. Nor should we expect to fight our way out of violence in this country either.

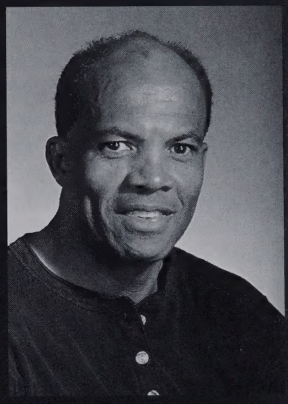
Commentator Tavis Smiley perhaps put it best when he said, if we can't win a war against drugs in our own country, how can we win a war against terrorists in another country?

We can try to track people before they commit acts of terrorism or hunt them down and kill them once they do, but that won't stop terrorism either. Unfortunately, there's very little we can do to stop someone who is willing to give up his own life to take someone else's. And for every terrorist we do find and punish, another is waiting in the wings to avenge his death.

With all the finger pointing going on, eventually we need to point the finger at ourselves, not just at America or Afghanistan or the CIA or the FAA. There will be plenty of time to point fingers at all those targets. Instead, we need to examine the culture of violence we have created. To do this, we need not look at our neighbor or our enemy or even our president. We need only look in our mirrors.

BOOK REVIEW





Belonging in America's permanent library, My Soul Has Grown Deep (Running Press Book Publishers; October 2001; $29.95) is an educational masterpiece featuring award-winning author and scholar John Edgar Wideman's selection of twelve acclaimed works by African-American writers.

In both famous and neglected works, black authors from colonial days on have related their struggles and achievements in haunting personal narratives, inspiring oratory, and impassioned verse. ***My Soul Has Grown Deep*** offers for the first time a truly representative sampling of early black American literature, cutting across genres and featuring literary icons such as **Frederick Douglass**, **W.E.B. DuBois** and **Booker T. Washington** as well as lesser-known works by **Ida B. Wells** and **Nat Love.**

As one of our most accomplished artist of the urban black world, Wideman presents his selection of some of the finest American writing with compelling introductory essays on each esteemed writer's life and work. ***My Soul Has Grown Deep*** includes such riveting and diverse works as:

Olaudah Equiano:
The Life of Olaudah Equiano
Sojourner Truth:
The Narrative of Sojourner Truth: A Northern Slave
Frederick Douglass:
The Narrative of the Life of Frederick Douglass
Paul Laurence Dunbar:
Lyrics of Lowly Life
W.E.B. DuBois:
The Souls of Black Folk

John Edgar Wideman is the first author ever to win two PEN/Faulkner awards for fictional achievement. Two of his books, *Philadelphia Fire* and *Brothers and Keepers* were *New York Times* bestsellers. Long a professor of literature at the University of Massachusetts at Amherst, Wideman now resides in New York City.

My Soul Has Grown Deep is an indispensable volume for educators, literature lovers, students, and anyone interested in learning about the cultural heritage of America.

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BLACK LGBTS

BY AKILAH MONIFA

Two years ago the Gay and Lesbian Alliance Against Defamation (GLAAD) awarded Whoopi Goldberg the Vanguard Award honoring her work in films such as "The Color Purple" and "Boys on the Side" The presenters said that Whoopi helped " . . . educate millions about the experiences of African American lesbians." At the time I was greatly offended. Not that I?m knocking Whoopi, quite the contrary, I have a great deal of admiration for her. I thought then and still think now that it is a sad state of affairs when the basis of educating folks on the experiences of lesbian sistahs comes from movies especially one that was released in the 80s and the other one where Goldberg?s character was lesbian in theory only. Not to mention that this education is based in fiction using a straight woman. I felt a little like Sojourner Truth, "Ain't I A Woman Too?"

Not that one has to be in a relationship to be a lesbian, but in particular, "Boys on the Side" as well as 1999s "The Deep End of the Ocean" featured Goldberg?s lesbian characters as one-dimensional beings who were isolated. I know that we are hungry for positive images in the media and some may argue that some visibility as long as it is not negative is better than no visibility at all. I would beg to differ.

Which then brought me to question as to why GLAAD could not find an African American lesbian dead or alive, to honor rather than someone who portrays one in the movies. Maybe it had to do with the scarcity of visible openly out lesbians in the media.

Now it is two years later and I find myself still reflecting on the lack of African Americans from the LGBT community particularly on network television and mainstreams theatrically released movies. Yes, I know that UPN, Fox, the WB, HBO, Showtime and its progeny have made tremendous inroads. And both independent films and the LGBT film festival circuits are thriving. But, still the majority of folks only have access with any regularity to the commercial big three networks of ABC,NBC, and CBS and theatrically released movies.

In the 1999-2000 television season GLAAD reporting finding 29 lesbian, gay or transgender characters on broadcast or cable networks. That represents about a 5 percent portrayal rate out of a total of 540 lead or supporting characters. Most folks acknowledge LGBTs our ten percent. This portrayal rate included kisses between straight female characters. An omnipresent popular theme. And hey, we will take what we can get. Straight male characters kissing one another doesn?t seem to have the same allure.

Scott Seomin, Entertainment Media Director of GLAAD says "Lesbians have been relegated to small, marginal roles and gay people of color are almost nonexistent." The character of Carter on ABC?s Spin City is one of a handful

n WHITE MEDIA

of gay characters in the 2000-2001 season and the only gay character of African descent on one of the big three networks. Carter rarely has dates (although he did have a memorable one with Lou Diamond Phillips in a reenactment of "An Officer and a Gentlemen" Phillips played the Richard Gere role and Carter, of course, Debra Winger, but a fine looking couple they did make with Phillips in full military regalia carrying Carter in his arms) But Carter in five years on "Spin City" has never been seen in a long-term committed relationship. It seems that this brotha is gay in name only and as a comic foil to jokes involving his gayness. Not that having a date or sexual relationship defines one?s sexual identity, but heck if the straight characters are seen in bed and making out then why, oh why, can?t we?

But most of us are so hungry to see African American LGBT characters who are positive and not psychotic or murderers, that we accept that they are not fully developed sexually active people.

So gay people will remain dramatic and/or comedic devises until the folks producing these media images have more diverse lives and more imagination. I often wondered why there were so few people of color in Woody Allen films that took place in New York and the same can be said for "Friends". It is for the same reason that queers don?t exist in significant numbers in the media. Until people of color and queers of color are integrated into the lives of the current producers (or we take responsibility for producing our own African American queer positive mainstream shows), we will continue to see the spotty appearances and trends instead of constant and frequent appearances.

It is as Paris Barclay, Emmy award winning gay African-American director said "People tend to give jobs to people they know. People they like or people they?ve previously worked with, as opposed to new people." And there is the rub. Most people tend to associate with people who they resemble particularly racially and as regards sexual orientation. And you can best believe when the NAACP was negotiating with the big three about the lack of diversity regarding race ("a dry white Emmy season"), sexual orientation was not in the mix. Just as GLAAD seems to concern itself with white LGBT issues with the exception of giving an award to an African American straight actress for her portrayals of African American lesbians who are not fully developed characters.

In some ways it is as Bella Abzug said about women: "We don?t so much want to see a female Einstein become an assistant professor, we want a woman schlemiel to get promoted as quickly as a male schlemiel." So why couldn?t Jack Tripper of "Three?s Company been portrayed by a brotha? Not that I?m advocating for silly images, but let?s face it, it is television, so

at least we need a presence. At this point, I would welcome back "Good Times."

Chris Rock said it simply and best "White people own it, They don?t want us on it. You can?t wait around for the white people to give you stuff."

Bruce Helford, producer of "The Drew Carey Show" admits that he cannot write an honest show about African-Americans because he hasn?t had the experiences that an African-American has. Add to that another layer of being LGBT. Helford should be applauded for his honesty, but chastised, although he reflects the unspoken attitudes of many. Plenty of gay writers of color write scripts featuring white heterosexual characters, and plenty of white writers portray gay characters and characters of color who are honest, true, and rich.

John Sayles, a white heterosexual wrote "Lianna" (1983) whose central character is a white lesbian, and "Brother From Another Planet" (1984) in which the central character was African American.

But the sad reality is that most people of color are more aware of the lives of white folks than vice-versa. The same can be said in general of LGBT communities versus heterosexual communities.

But two factors loom large: one, African American LGBTs in the entertainment industry as elsewhere are largely not out and two, our lives are not usually diverse based on race and sexual orientation and television and movies are simply mirror images of that.

If is truly time for us all to diversity our lives and to come out, come out, wherever we are. If television and movies do not then reflect that diversity, writers, producers, directors, and actors must try again. The industry and the actors need to start taking action, innovative mentoring programs and much more. If a casting call does not yield a diverse pool of actors, put out another call. If the cast is still lily white and straight, go back and rethink the script. Do not film until diversity has been achieved.

Some African American LGBT Characters on Television and in Movies in nor particular order:

Carter on "Spin City"
Will Smith in "Six Degrees of Separation"
Whoopi Goldberg in "The Color Purple" "Boys on the Side"
"Deepest End of the Ocean"
RuPaul on his TV show and "Brady Bunch Movie" (Special note because he is gay and out)
Flip Wilson cross dressing as Geraldine in "The Flip Wilson Show"
"Life" Miguel Nunez and Bernie Mac as a lovely couple of Snap queens on "In Living Color"
(tough call because many found them offensive and many an African American comic
loves to imitate a negative image of an African American drag queen)
Arsenio Hall in "Coming to America"
Richard Roundtree in "Roc" as a non-stereotypical character also where race prevailed over sexual orientation,
of course he was in an interracial relationship with a white guy
"She's Gotta have It" (Who didn't want Lola Darling?)
Jacques Mobage as "Big Cathy" in "Harlem Nights"
Michael Beach in "Bad Company"
Lady Chablis as herself in "Midnight in the Garden of Good and Evil"
Brother on "Any Day Now"
Ving Rhymes in "Holiday Heart"
Dorothy Dandridge's mother in HBO's "Dorothy Dandridge" with Halle Berry
Wesley Snipes in "Too Wong Foo with love"
Antonio Fargas in "Car Wash" with the best line ever to the Black Muslim character who was chastising him for not being a real man because he was gay: "I'm more man than you'll ever be and more woman than you'll ever get.

I continue looking for my own image and those of other LGBTs of African descent.

Akilah Monifa is a Consulting Editor/Writer for AlterNet magazine, AlterNet.org. Contributing Columnist to Progressive Media Project, AlterNet, The Black World Today, Black Women Today Web Site, and Pacific News Service Her Radio commentary appears on Black World Radio Network. She is a Former columnist for New York Times Syndicate New America News Service and Full Court Press: The Women's Basketball Journal. Former Editor, Barnes and Nobles.com. Commentary articles published in more than 100 newspapers and online journals including the Miami Herald, San Francisco Examiner and Chronicle, and Chicago Tribune. She Specialize sin current events, sports, media, race, class, sexual orientation, arts, and pop culture. Feature articles, book, music, and film criticism have appeared in more than 20 magazines and journals including Ms. Emerge, Curve, The Harvard Gay and Lesbian Review, and QBR: The Black Book Review. Radio commentary aired on KQED-FM, San Francisco, CA. Contributed chapters to the following books: Lesbians in Academia (Routledge 1997); Making Policy, Making Change: How Communities Are Taking Law Into Their Own Hands (Chardon, 1999); The Turbulent Sixties (Salem Press 1999); Encyclopedia of Homosexuality, 2nd Edition, Volume I: Lesbian Histories and Cultures (Garland 2000); English 13" Reading and Writing about Identity (Harcourt Brace 2000)

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PRECIOUS

To all the Black gay men who have loved me and helped to survive as a black lesbian and especially to Earnest Andrews

Hip hop/gangbanger/jazz
poet/doctor/bartender/homeless/teacher/policeman/limpwri
sted/hard drinking/computer nerd/classical
loving/entrepreneur/unemployed/politician
Brother/father/uncle/friend/son of mine

I am, you are
Here
Because of men
Black men
Black Gay men
Who chose to live their love

Lest we forget
We stand on their shoulders
Africans who loved on the savannah
They who came before stonewall
Came across the middle passage waters
To love in America
Came loving their brothers, with eyes and lips, holding them in arms made tender by so much passion – entering into each others souls and bodies
With strong black love
Because we are everywhere – you know we were there then

We stand on the shoulders of
We stand because of
Black men who dared to share their lives and their love and each others pleasure
dared to move beyond what was forbidden
To what was in their hearts – their truth
That they were men, who loved other men

Those who define you
Reject you
Only on the basis of who you love/sleep/partner with
Miss the point of
and opportunity
To know your sweet brilliant laughter, courage to love in spite of, dedication to be true to yourself and your marvelous ability to finger snap in the face of fate

Brother/father/uncle/friend/son of mine

Take care of your sweet self/play safe/stay safe
And know that you are precious

And that I love you

Ntombi

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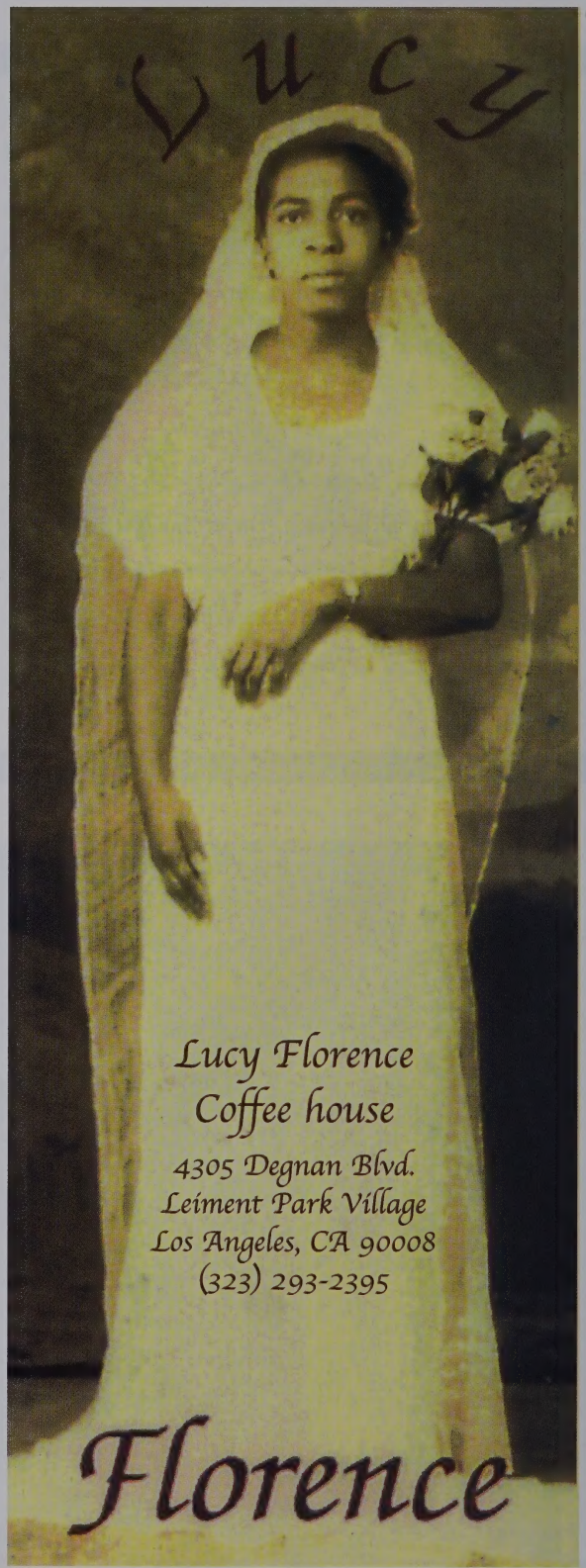
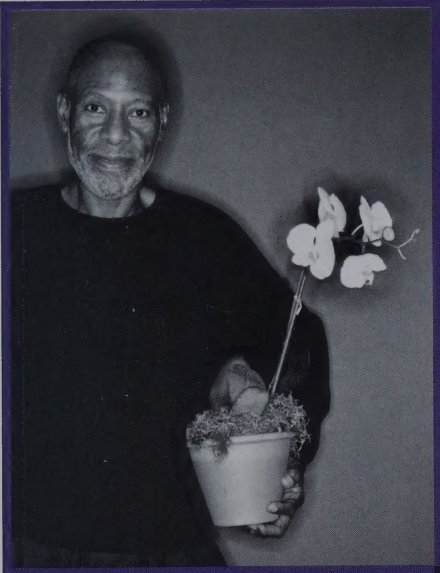


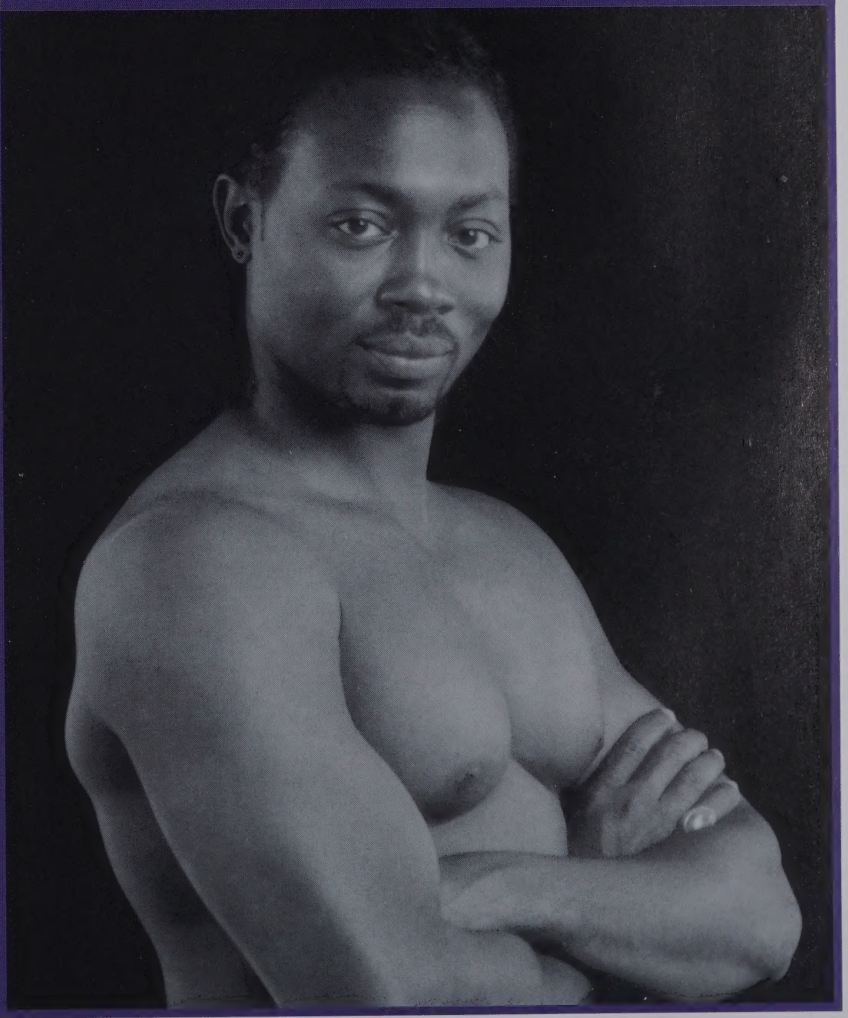


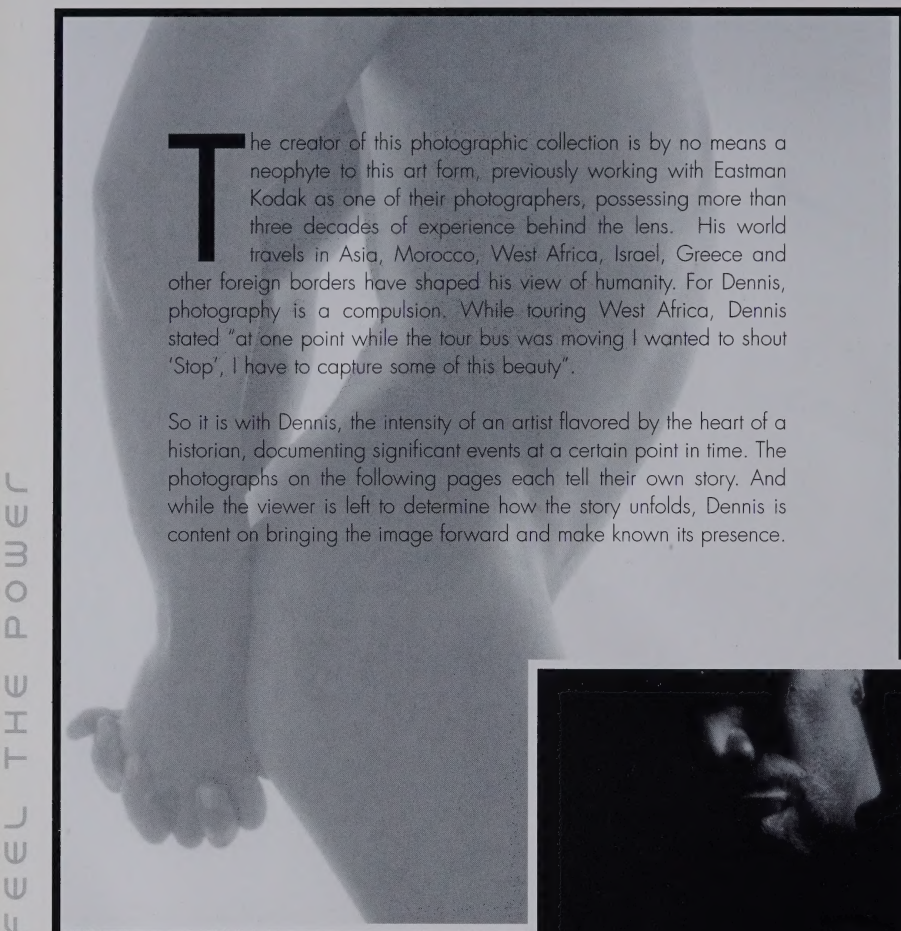
Loving men

Jim Dennis - Photographer

Words by MacArthur H. Flournoy

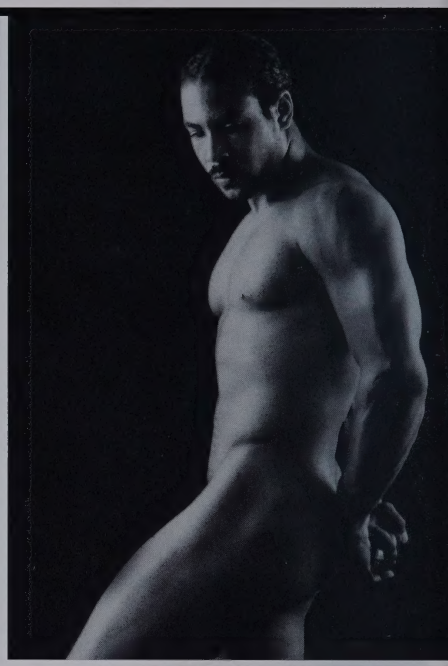
Jim Dennis loves men. The affair is one of mutual admiration as his subjects tauntingly reveal their sculpted beauty and exalt their natural essence before the lens of this bay area photographer. The sensuality of black men is celebrated in this collection of black and white photographs. Those who peruse each form are invited to spend a moment in time and study the lines, curves and shadows that form images far more powerful than the sum of their parts.

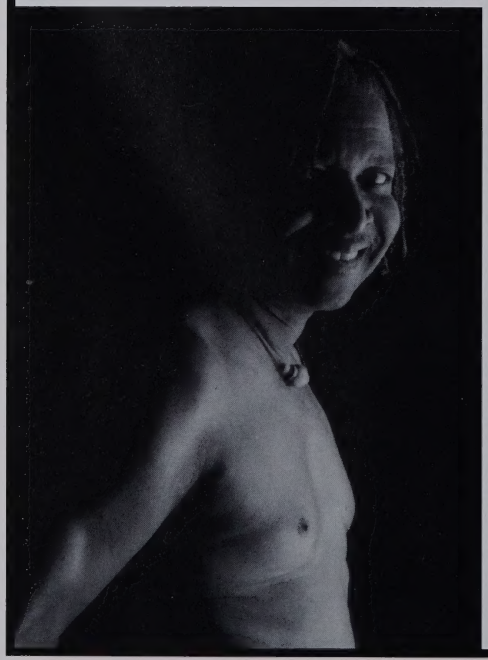


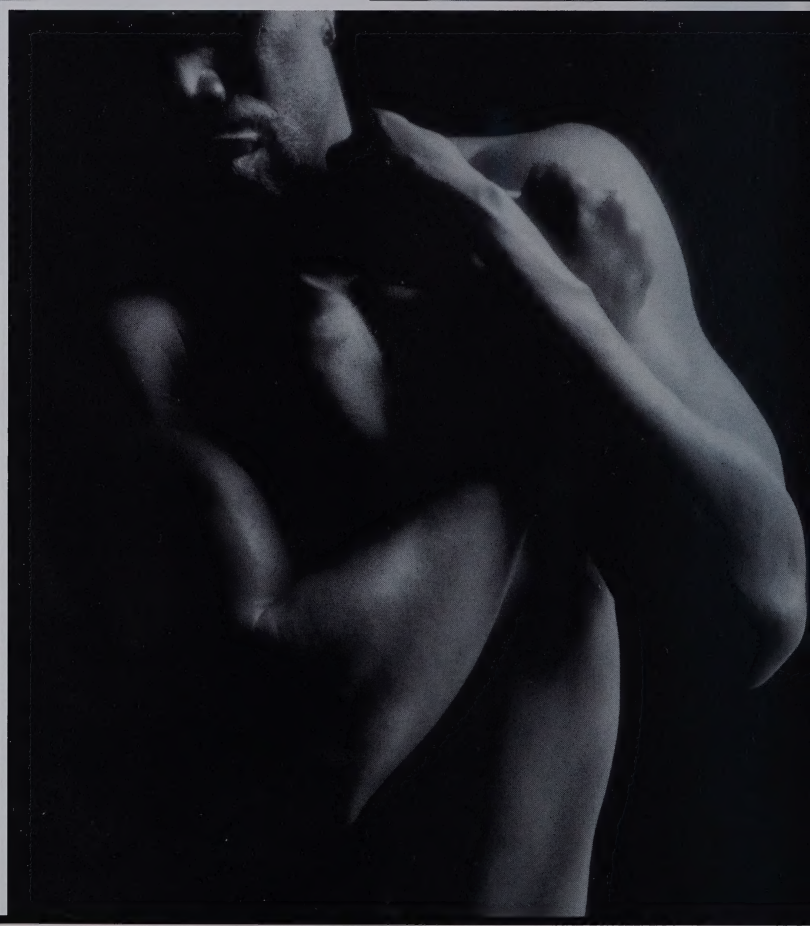


The creator of this photographic collection is by no means a neophyte to this art form, previously working with Eastman Kodak as one of their photographers, possessing more than three decades of experience behind the lens. His world travels in Asia, Morocco, West Africa, Israel, Greece and other foreign borders have shaped his view of humanity. For Dennis, photography is a compulsion. While touring West Africa, Dennis stated "at one point while the tour bus was moving I wanted to shout 'Stop', I have to capture some of this beauty".

So it is with Dennis, the intensity of an artist flavored by the heart of a historian, documenting significant events at a certain point in time. The photographs on the following pages each tell their own story. And while the viewer is left to determine how the story unfolds, Dennis is content on bringing the image forward and make known its presence.







The bay area photographer's studio seems more like a gallery of historically significant art presenting images of African American family, relationships, intimate settings and culture. The context for the photography seems to be freedom of exploration, unrestricted curiosity and an apparent trust on the part of his subjects who reveal the most sacred part of themselves with candor and audacity.

Dennis reflection on his subjects, his work and his art seems to sum it all up with clarity and precision. "I love them all, I love them all". And so it is.

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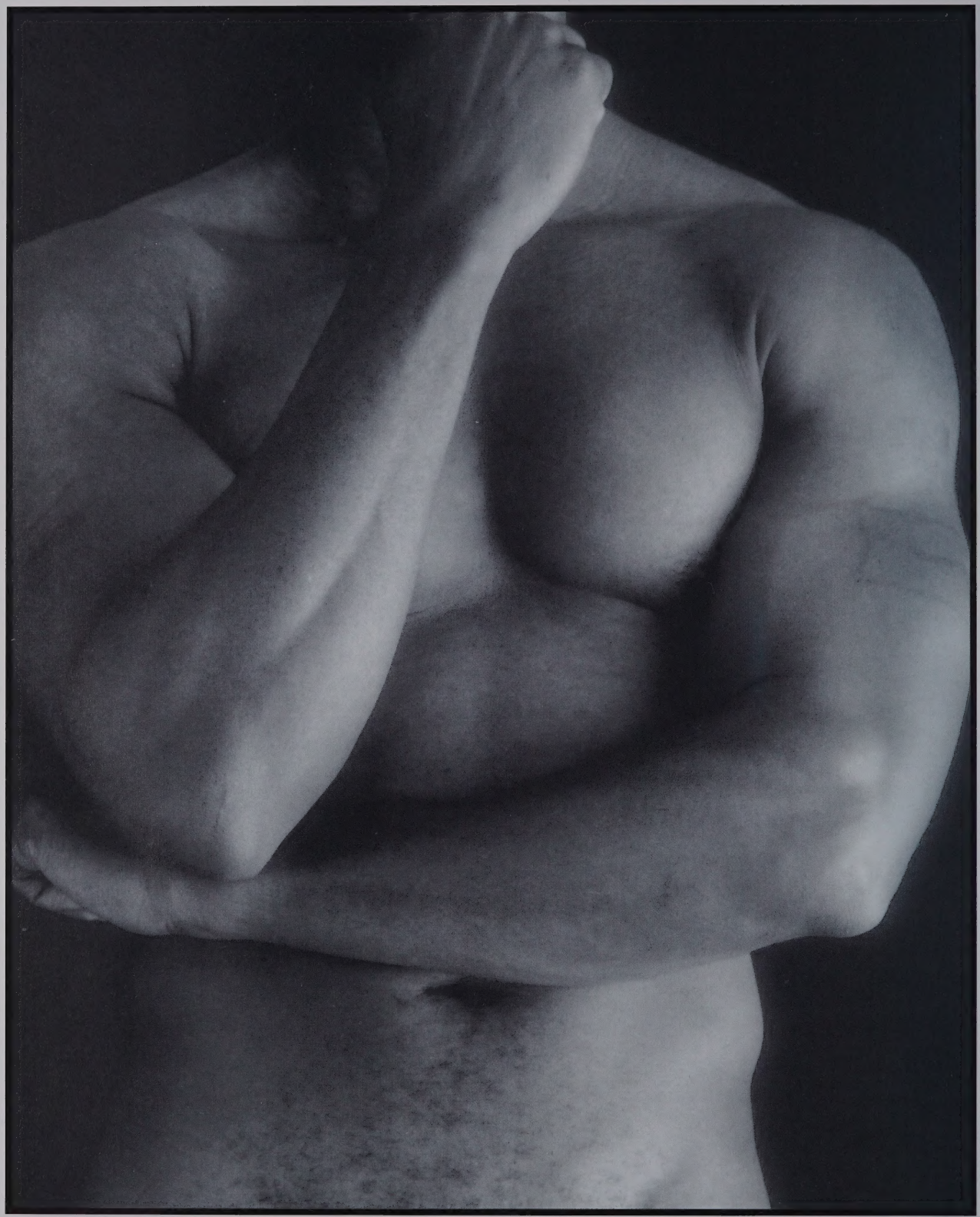

BLACK MAN - FALLING IN LOVE

written by Terrance Evans

I know a brotha who is always falling in love. Hopeless romanticism has been his game for as long as I can remember, yet he remains drained after most encounters because he involves his whole mind, body and spirit, often without the benefit of reciprocation from the other party.

The key word here is HOPELESS. I like to call it "being in love with the IDEA of being in love". Its supposed to mean there is no hope, nor desire to be anything but romantic. When in fact, it more accurately conveys that my friend has been setting himself up to fail. As one of my ex-boyfriends once said when I confessed that I was falling in love with him, "casting your pearls before swine". Okay, I will go ahead and admit that the hopeless romantic is me, and that I have been abusing my pearls.

Suddenly, I have started to question what this whole romance thing means to me. I have to admit that it has proven to be quite a task looking for meaning and order where there may be none. Although, I have found a few definitions of romance that give me a starting point. One of the first that I found was close but not on the nose, "a long narrative in verse or prose about the adventures of knights and other chivalrous heroes". This might be more relevant if I knew some knights or chivalrous heroes. I prefer "the quality or characteristic of excitement, love, and adventure found in romantic literature". Ant then there's the less optimistic definition, "an exaggeration or a falsehood". I am all too familiar with this one.

Romance, by definition, has its ups and downs, and when carelessly indulged, it can leave one forever changed, often for the worse. For those of us, who sometimes have trouble separating love from sex, it can be quite a bumpy ride. We sometimes fall into sexually charged situations (not necessarily sex) with intriguing individuals, and have to sift through the emotions and the sensual feelings, but we never sift out feelings of love and warm emotions. It's the air that we breathe, this thing called Romance.

Why must we sift all of the loving feelings out of sex, and remove even the possibility of loving someone if you have sex with them? It seems kind of backward. Anyone who has made love can testify without a doubt that it is far better than having loveless sex. But, to be fair, we have all run into sex partners who quite frankly, weren't worthy of our love. We need to start learning to date. But that is a whole 'nutha topic.

I keep hoping for a whirlwind kind of romantic encounter, one that is not initially sexual. The kind of encounter that can begin anywhere, like on a bus, or in the grocery store, even an Internet chat room. But couldn't it also happen in a bar or bath house? Why not?

There are those who accuse me of wearing my heart on my sleeve. But I want my heart to be a part of all that I do. Keeping it safe and secure in my pocket would defeat that purpose. I feel sorry for people who shut away their instruments of love, and will not play them anymore just because of a few broken strings. Yet their instruments of lust are quite often over-played and out of tune. I'm sure they also feel some degree of pity for me, as they look down on me from the safety of their dark and dusty iron towers. While I go through my reckless dance of passion and whimsy, joy and pain, they wonder why I can't seem to tell the difference between love and lust. And I keep wondering, who started the idea that there was a difference in the first place. When did sex become reduced to a mere bodily function akin to using the toilet?

When my "ex" first tweaked my repertoire of favorite phrases with that old biblical reference on casting one's pearls before swine, I wasn't quite sure where I had heard it before. But after a little research I found it in the Bible, as one of those gems of wisdom attributed to Jesus Christ in the book of Matthew. Christian or not, these are words to live by. One translation is: "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces." I didn't realize at first, but my ex was warning me against himself. Quite a noble act, for swine, maybe even chivalrous.

I found out later that he had tried to have sex with my best friend, and although he had given me clues that he could be a pig, I was still somehow surprised. In fact, I was blinded by romance to the point where I accused my friend of initiating the sexual advances. He silently and mercifully took the blame, as the truest and best of friends will do when they see you bleeding inside before their startled eyes. Actually, he just knew that I wouldn't try to kill him because we had too much history. Eventually, the swine casually confessed that he had been the one to come on to my friend. A few days later, after the revelation, I cried on that same friend's shoulder.

How dim our perception can be at times. Sometimes, we are able to see so little in the brightest of light. My case of blindness and obsession was unique only in the choice of its object of desire, the particular man. I'm sure others among us have had similar obsessions. Some one else may not have even seen this brotha as worthy of even bringing out their pearls for him to see, let alone casting them before his feet so he could trample over them. And not just the "family pearls", not just the sex. More than that my emotions and my time, both very valuable commodities in life's market. For some reason, I found him repeatedly and wonderfully worthy. The word SPRUNG comes to mind.

Why was I sprung? Well, I saw in him a balanced blend of the things I find most hopelessly romantic. He had a good heart and strong intellect, and I was impressed by his spontaneous free spirit. One evening, he drove us to a hill with a view of the sun setting over the Pacific Ocean to the West, and the Los Angeles airport runway to the East. We explored each other's mouths occasionally, in between watching the planes take off over the ocean. We sipped wine while listening to Anita Baker in his climate controlled BMW. Another time, he surprised me with a picnic during a Monday lunch hour. Just called me at work and told me to meet him at a nearby park. We sat on a blanket, while we shared a sub sandwich and lemonade, engaging each other with our thoughts on life, flirting with our eyes and fighting the urge to touch each other (or more) in public.

On the physical side, once we got eight months into the relationship, the brotha knew what he was doing in bed. Without going into too much detail, he was very attentive and insatiable. I also liked the way he would call late at night when the world was calm and still, and plead, "Can I see you tonight, Baby?" Sometimes his voice would crack like a horny adolescent as he confessed that he was craving my body.

On the spiritual side, I was assured because he was a man who volunteered his legal knowledge at a local gay organization. And he helped his nieces and nephews with their homework, filling in as the man in their fatherless lives. His heart clearly was capable of loving and supporting another human being. Yet he could not or would not love me. On the other hand, maybe he did love me, in his own way.

I would ask myself what was wrong with me. Eventually I found that the answer was, "Nothing Dammit!" Except for the fact that I so easily misplaced my emotions. After about six months, he left the city on some other emotional conquest. Maybe he was escaping the shrapnel and debris from others hearts he had left strewn about in this city. Mr. Right (or in this case, Mr. Do Right) ain't always right for you. In light of the way things turned out, I have been forced to recognize a few things. That the little spot near the beach was, and still is, a notorious "makeout" spot and not the personal "our spot" that I thought it was. In fact, it was merely a cheap date. That the 3 a.m. cravings for my body were just desperate booty calls, and, that I may have been only one name on a very long list. I realized that he was just another brutha who can easily sift all the love out of the act of good love making, and reduce it to just good sex. A temporary need.

Of course, I can't blame him entirely. We hear so much babble nowadays about "letting go of the pain", but more often it should be emphasized that you must OWN your pain before you can let it go. As long as the pain is someone else's fault, it belongs to them and only they can fix it. I really shouldn't have given in to those late night booty calls, especially on work nights. I haven't yet made a definite decision as to whether the joy of hopeless romanticism is worth the pain, but I'm leaning toward acceptance of each as part of my vibrant life. My tears, be they of laughter or of joy, are a testament to the fact that I am very much alive.

Fortunately, I have learned that I am destined to repeat this pattern (because I am still a hopeless romantic) until I learn to keep my valuables, also know as 'my pearls', in a safe place and in better hands. Perhaps, I should have never even let this man see my pearls, which I now recognize as my heart and soul...and not just my genitals. Now, I find myself fighting the urge to lock them up for good. However, I cannot stop being who I am just because it is not an easy road. My task, then, will be not to stifle my romantic nature, but to direct it in positive ways. Which will be difficult given that the nature and rule of romance is the obvious lack of order or logic that it naturally inspires. But what I can do is be more conscious of how I treat myself and how I allow others to treat me. The next man who wants me to reveal my pearls had better be ready to take care of them as if they were his very own personal treasures.

MAGNETIC

(for Dad & Joseph)

I have loved black men
agitated by the thick of it...
guarded like when they anticipate
the sting of a racial slur,
or a gender reprimand
for not being a manly enough boy.
I have caressed the tight in their backs
still longing for fathers to come back
with explanations for absence.

I have encountered baby daddies
oblivious to the souls that haunt them
Daily
In order to stay sane—
mandingo sons, weakened by their own
sense of potentiality
and too many deferred dreams.

I have forgiven men who have
inherited cycles that return
deadly as a boomerang...
I have kissed them
before they could speak sharp words,
like what they silence say.
I have held their hand for dear life
before they could strike me
with they fists,
or pull a gat on me
for reflecting they black back to them:
beautiful...
in ways that would bring them to tears
if they accepted it.

And I have been a man
terrified of being loved by these men,
preferring lonely corners or playboy paraphernalia
to being cradled
and feeling safe enough to cry.

I have been a man
who has witnessed my brother fall
just as his fingertips admit vulnerability
outstretched and longing for connection
and falling
like sunrays or rainbows
foreshadow a smile.

I have been a man
who smiles when I want most
not to
show
that side of myself—
trusting and delighted
like a lil nappyheadedblakkboy
unafraid of afro picks,
or being found hiding
by another black boy
behind a lil' tree
half my size.

I have been a reflection of myself
in the morning
eyes blushing or troubled or smiling
and wondering
what kind of man I will be
today, tomorrow.
And shedding yesterday's illusion of failure
for a better man
standing strong
open to loving real good...
especially myself.

Tim'm T. West

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MONEY MATTERS

by Pamela Ayo Yetunde

(Marabella Books, 2000, www.smartsisters.com)

The Inheritance: A Stock

Later that evening at his apartment, Isaac pulled out his last investment statement and reviewed it. With what little he had to work with, he doubted whether he could "pull it off" with Gloria. He had just three stocks, and Gloria had twenty-three – with a total value of about $837,000.

He had never researched a company before, so he could not really tell her about each company, their businesses, their competitors, their history, or their market positions for short-term and long-term growth.

LESSON NINE: Determine what professional analysts say about your stocks or the stocks you're interested in buying. An analyst works with a brokerage house, bank, or mutual fund, and studies the business practices, products, and markets of companies. They then make recommendations on whether investors should buy, sell, or hold stock. *The Wall Street Journal* and *Institutional Investor* rank analysts by the accuracy of their estimates.

Isaac knew he could not pull together a fundamental analysis on each company. He would just accept that he was ignorant in the area. As gifted with gab as he was known to be, he did not want to risk exposure with Gloria, an experienced investor, and a most beautiful woman. Yet, Ms. Loaded and Beautiful expected him to provide her with some investment advice. The thought of deriving a strategy on when to sell, buy, or hold any of these 23 stocks overwhelmed him. How would he know which orders to place? Maybe he would just tell her to hold on to each of them until she needed to sell shares for cash. Yeah, that was what he would do. Or he could call B.B. Freeman and get a quick lesson in portfolio management.

He picked up the phone to dial Freeman, hoping he was not there and that Freeman could just return the call with an answer and no off-the-wall stories.

"This is B.B. Freeman."

Surprised into speechlessness, Isaac sputtered, "This is Isaac Jamison. You're my mother's broker, you may remember meeting me."

ARISE FEEL THE POWER

Pamela Ayo Yetunde, J.D. is an investment advisor and educator. She is also the author of Beyond 40 Acres and Another Pair of Shoes. Pamela can be reached through www.smartsisters.com or at 510-337-3242.

Picking Story

B.B. was silent for a moment. "Yes, I remember. What can I do for you?"

Isaac was surprised that Freeman did not give him a hard time. He proceeded to tell Freeman the purpose of his call and Freeman asked if Isaac knew about Tyrone Freeman—

Tyrone Freeman was Tobi's great grandson. He looked a lot like Tobi, tall and burly. Tyrone did not like what he had seen in the North – he found it quite brutal. Not that the South was any better. He had heard from others that there was only one way a Negro could have a nice lifestyle that was also free of racial prejudice, in the U.S. armed services. His father Terrell begged Tyrone not to fight for the U.S. because it was not his country to fight for, and the so-called enemy had done nothing to the Negro. Tyrone was determined. Who could blame him? His great grandfather had been a slave in the South, his father a sharecropper in the South, and his father an exploited factory worker in the North. Why not get into the Army and serve in Europe, he thought? It did not matter that there were Negro-only platoons – all he wanted was to get out of the United States and be the first man in his family to be treated with dignity.

"Ugh!" Isaac said after he hung-up the phone. It was bad judgement to think Freeman could have helped. Then again, his mother was happy with her relationship with Freeman. Maybe he could simply refer Gloria to Thomas Securities rather than CCAM and give a brother like Freeman a break. But how would he benefit if she took her money somewhere else? I sure wish I could be her advisor, he thought.

LESSON TEN: Invest with as much information as you can gather and understand. Isaac was unwilling to delve into the news and financial reports because doing so meant that he might miss out on immediate appreciation opportunities in the stock market. Yet, he realized that he was taking more risk than necessary by investing without information. What he was willing to do with his money was not a prudent approach for dealing with other people's money. Treat your investment dollars as if that money belonged to a loved one. Ask questions and seek out information.

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WOMENS HEALTH

A Guide to Alternative Insemination for Lesbians

by Janine Y. Saunders, Lyon-Martin Women's Health Services

The decision to have a baby is one of the most important choices that any person will ever make. The joy of sharing your life with a child is virtually unmatched by any other human experience. Increasingly, lesbians are joining the ranks of motherhood and adding to the ever-changing definition of family. While there are many obstacles to lesbian conception and pregnancy, these are definitely outweighed by the benefits. For many lesbians, the dream of becoming a mother has been just that: a dream. Increasingly, however, many women are turning that dream into a reality

Numerous studies have shown that children raised by lesbians are just as healthy, both physically and psychologically, as children raised by heterosexuals. Further, being raised in a lesbian family often gives children a depth of character that is not seen in their peers. Our children are often more accepting and more compassionate than other kids. Often homophobic family members and friends scare lesbians away from parenting. They may be holding onto outdated notions about children from alternative families.

Lesbians have been rearing children since the beginning of time but for years had to do so in silence. Their fear and shame kept them in the closet. Today's alternative families are living openly and honestly in front of their children, their peers, and the world. There is a possibility that our children may suffer as a result of our sexual orientation; that is a fact. Will we feel guilty? Perhaps, yes. Do all parents suffer from guilt? Undoubtedly, yes. Should this stop lesbians from having children? Undoubtedly, no. All parents want the same things for their children: to grow up happy, healthy, and intelligent; to have confidence without arrogance; to have curiosity without obnoxiousness; and to be possessed of a full and uncompromising sense of self. Lesbian parents are no different.

The following series of articles explores the various ways in which lesbians become parents. There are numerous ways for lesbians, both single and partnered, to create families. These include alternative insemination, adoption, surrogacy, and a variety of other family configurations. How will you choose to start your family?

Suggested Reading:
Considering Parenthood by Cheri Pies
The Lesbian and Gay Parenting Handbook: Creating and Raising Our Families by April Martin
The Lesbian Parenting Book: A Guide to Creating Families and Raising Children by D. Merilee Clunis and G. Dorsey Green

Alternative Insemination

Alternative insemination (sometimes called artificial insemination or donor insemination) was once used primarily by infertile heterosexual couples and is becoming more common among lesbians. This method involves implanting donor sperm (either from a known or unknown donor) within the uterus of the women who will carry the baby. The semen can be "unwashed" and inserted via intracervical insemination (ICI). This procedure is less expensive and is preferred by many women because the insemination can be performed at home. Alternatively, the semen can be "washed" and inserted in an intrauterine insemination (IUI). This procedure is more expensive but is also more likely to result in pregnancy since the sperm are placed closer to the egg. This procedure is typically performed in a hospital or clinic although it can sometimes be done at home by a midwife. In some states, the law requires that insemination be performed by a licensed physician; in these states, sperm banks cannot ship sperm to your home. Using a health care provider or a clinic may be unwelcomed as an added expense but can be useful to some women. A clinic can be helpful in ironing out legal concerns, helping to find a sperm donor, and answering questions about insemination.

The first step in the insemination process is finding a donor. Some women are most comfortable choosing someone they already know. Choosing a known donor with whom you are

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familiar and who shares many of your values is important if you want the donor to play a role in the life of your child. If you are in a relationship, you may want the donor to be a member of your partner's family so you both have genetic ties to the child. Even when using a known donor, it is important to screen the donor for sexually transmitted diseases, including HIV. It is also a good idea to get a family health history and genetic information from the donor. A fertility clinic may be able to help you with this. A clinic may also recommend a lawyer to help you prepare donor paperwork. If you are using a known donor and want the donor to waive all parental rights, you must have an agreement in writing. An oral agreement is not sufficient. It is wise to get the process started before the baby is born.

Some women choosing alternative insemination choose to have children using anonymous donors. This frees women from the worries of unwanted paternal involvement. Using an unknown donor through a clinic can also be convenient for lesbians who want to have more than one child using the same donor. For a small fee, many clinics can store sperm until it is needed later. Some clinic also have donors who wish to remain anonymous when the child is young but agree that they can be contacted when the child is eighteen. This may be the best choice for families who want the privacy of an unknown donor but want to give the child the opportunity to meet his or her biological father as an adult. Anonymous donors are pre-screened for a variety of infectious and genetic illnesses. Some clinics can also provide information on the donors' hobbies, education, and family background.

Alternative insemination procedures range in price depending on location, number of cycles needed, and the type of service provided. Initial fees can range from about $100 to well over $1000. Each sample of donor semen can cost up to $500 and most women will need several cycles before they become pregnant. There may also be fees for office visits, counseling sessions, and lab tests. While some insurance plans may cover a portion of these expenses, no plan covers everything. It is wise to be financially prepared for the long-term expense of using this method to conceive. It also helps to be psychologically prepared. The process of alternative insemination can be very difficult. It is important to have ample support systems in place, whether they are from family, friends, your community, or from women who have survived the process. Find support groups in your area for lesbians going through the insemination process. A good place to start is Parents and Friends of Lesbians and Gays (PFLAG). They can be contacted at www.pflag.org or 202-467-8180. Another good organization is Prospective Queer Parents; hey can be reached at www.queerparents.org.

For women in relationships with other women, the rights of the non-biological parent must be addressed. The best way for the non-biological parent to gain legal parental rights is through a co-parent adoption. The availability and legality of co-parent adoptions vary from county to county and also depend on the statues of the state in which the couple lives. Lesbians who wish to pursue co-parent adoption should consult an attorney familiar with this area of law before the baby is born. The National Center for Lesbian Rights (NCLR) is a good source of information about laws in your state and can be contacted at www.nclrights.org or by calling 415-392-6257.

Suggested Reading:

The Ultimate Guide to Pregnancy for Lesbians
by Rachel Pepper

Challenging Conceptions:
Planning a Family by Self-Insemination
by Lisa Saffron

Lesbians Choosing Motherhood:
Legal Implications of Donor Insemination and Co-Parenting
by Maria Gil de Lamdrid

TRANSFORMATIONS

A Message to My SGL Brothers...

Sharyn Grayson

For the longest time now, I have wondered about the tremendous lack of understanding and communication that exists between my SGL brothers and the Transgender community, at large. What are the overwhelming facts that have created, and continually permeate, the great divide that keep us from the mutual rewards of solidarity and respect.

In approaching this subject I am reminded of the fact that there are many, many wonderful relationships—past and present—that I have cherished with Gay men on every conceivable level of socialism. And, for the most part, I like to think that our relationships have been genuine and sincere.

As a Transgender woman living in a "man's world" (as they say), my role in certain situations is often dictated or guided based solely upon my personal choice of attire. Imagine if you will, there are times when my intellect, my dreams and ambitions, my abilities, my emotions and my lifelong personal achievements are considered meaningless and without any merit. Some feel that because I wear women's clothing I am incapable of having any amount of credibility or stature in my character or, in my life!

Believe it or not, many SGL/Gay-identified men feel this way about the Transgender community. And what is it that creates this profound lack of respect among us? I mean, aren't we from the same segment of the general population that is considered abnormal, anyway? Or, is it just that Transgender men and women are *"more"* abnormal than the rest of those individuals classified as living the same unsavory Gay (Homosexual) lifestyle?

Various arguments and debates over the years have chronicled this malady as being due to such situations as the 'internalized homophobia' of the Gay man; the perceived threat that TG persons pose to men and women who self-identify as Gay (i.e., a TG person may steal their lover); or, the absolutely ridiculous idea that there is a seeming sense of jealousy about the freedom/openness in which the TG person lives their life—as opposed to the more conservative lifestyle of the average Gay person. Although I consider all these hypotheses to be totally ludicrous, I am still confused about the basic principal that keeps us—the TG community—at the bottom (or base) of the "Gay family tree", if you will.

Why are we so unable to bridge and maintain a formidable place of equality among our peers? This question has weighed heavy on my heart and mind for years.

I've heard it said that the TG community is fickle and lacks a basic sense of self-respect and pride. Well, I couldn't begin to tell you the numbers of Gay men who have proudly recounted sordid details of their hundreds of *"bath house"* trysts and nightly *"drive-by crusades"* along the streets of any major city that would come to mind. And just for the record, I couldn't get in a "bath house" if I bribed the doorman! At least, not the more popular

ones across the country. They *"don't do TG's"*...! Like in my younger years, when I (TG's) was not allowed entrance to certain popular Gay bars around the country. But we won't go there.

So WHAT exactly is it that creates this great divide? Even more important to me, is what can we begin to do to bring about mutual understanding, respect, and unification among us.

Although I am not sure what my Gay brothers and sisters expect from me as an individual, I must say that I am open to respectfully engaging myself in a process to listen. Historically, communication is the tool by which great alliances have been forged. I believe, wholeheartedly, in its power.

Okay. Here is a point from which we can begin to work toward a solution. The next time you encounter a TG sister or brother, begin some form of casual dialogue...just as you would with anyone else. Understand, however, that there are just plain fools in every segment of life. If you are unfortunate in your endeavor and encounter one, *please*, do not rush to the judgement that all TG persons are like that misguided one! Eventually, I'm sure your persistence will lead you to an individual that may begin a long and rewarding friendship. And imagine the potentially exciting and wonderful experience in having the ability to expand your own self amid affable persons from all walks of life.

The way I see it today, my SGL/Gay brothers are not handling well, coexistence with their TG family. We really need to come to terms with this lack of unity and respect among us.

My peers in the TG community have, for too long, expressed a tremendous sense of unwelcome, disrespect, and lack of trust felt among us. Believe me when I say...there are many of us who support you and truly understand the profound burden you bear in being SGL/Gay men, in today's society.

Your Transgender sisters are not concerned with what society thinks of you. You are our brothers...representative of our pride and our strength. Therefore, we need/want you to be strong, have character and feel self-assured in your decisions and in your lives.

What we need from you is simple...your respect. And this must not be based or mired in our choice of attire, nor our ability to "clown ourselves" on stages before you. The respect must be genuine and based solely upon the same principals you would ask others to use in judging yourself.

Wishing you much love and prosperity...

For comments or suggestions on transgender issues, please contact Sharyn at: sharyn_grayson@arisemag.com

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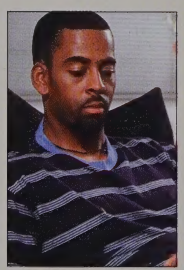
Kujisource is the only national monthly **Black** HIV/AIDS newsletter. It covers the latest in HIV/AIDS treatment, addresses HIV/AIDS public policy issues, highlights work being done to fight HIV/AIDS in **Black** communities, profiles **African Americans** living with HIV/AIDS, and promotes HIV prevention in **Black** communities. Kujisource is available free nationwide or sent free on request. Just send us your name and address by regular mail, fax or email. Kujisource is mailed in a discreet envelope and you can be removed from the mailing list at any time on request.



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THE SPIRIT REMINDS US

Celebrating Black Men

by Sundiata Najja Alayé

This month's issue "Celebrating Black Men" couldn't be more relevant or more timely. There is a desperate need to celebrate Black men and the Spirit is prompting me to pay close attention. A new and insidious plan is in the workings it is telling me – a plan designed to further demonize, alienate, and depress Black Men and to victimize and depress the Black women who love us.

The Spirit is reminding me to anchor my mind and my spirit deep into our amazing history; the cultural and spiritual traditions, the faith in God, and the many triumphs of Black men. The Spirit is posturing me to stand ready for a mental whipping, one that will cut deep into the hearts, minds, and spirits of my Brothers as the media scrambles to pin down the ever-growing rate of new infections of HIV, particularly among heterosexual Black women.

There has been much exposure and debate aimed at Black men who have sex with men who don't identify as "gay" or "bisexual". And with this exposure there is a witch hunt of sorts brewing against Brothers who chose titles such as "On the down low," "DL", "kickin' it", "Homo thug", "Yomosexual", and others. We know that the rejection of the word "gay" isn't a new phenomenon, and because of the detestable images the word "gay" conjures up, black men who have sex with men have rejected its use. The effects has caused some to live for many years in a constant state of denial, internalized homophobia, and self-hatred that has caused emotional scars and in some undiagnosed depression.

There are many factors that contribute to the increase in HIV infections in the Black community. Yet there is indeed a relationship between the growing number of Black women infected with HIV and the risk behaviors of some Brothers who live on the down low and may also have unprotected sex with men. Yet as we acknowledge this as an issue, and it is, it's imperative that we also uncover the reasons why this is so and institute a means to immediately address it.

These conditions result from a myriad of issues, including racism, homophobia, and internalized homophobia, and from cultural, religious and spiritual conflicts that has caused many to lose interest in the Spirit. This is the root of the problem. Indeed, many Brothers are convinced that because of sexuality that they are condemned to eternal hells. As a result, self-preservation becomes merely an afterthought, and the inherent threat it poses to our women, children, and communities not readily seen.

The Spirit reminds us that while this society can cause us to become angry, frustrated, and isolated at times, the hell we are condemned to is the hell we claim for ourselves - those we commit against our very own spirits. Our reactions to the adversities we face, which result from fear, is sprouted from our separation from the Creator. In celebrating your spirit, mend your soul and find your way back.

The Creator has granted us "free will". Labels do not matter. We can call ourselves gay, bisexual, transsexual, transgender, same gender loving, two spirited, on the down low or nothing at all. Free will says that you can chose to describe it as you

see fit, or don't describe it at all! In fact, defining yourself by our own terms is self-empowerment in its truest form and a beautiful expression of how you view yourself in relation to the world. You have the right to "re-language", and we should. But the Spirit also reminds us of love – the love you must maintain for yourself, for our Brothers and Sisters, and the accountability love brings with it.

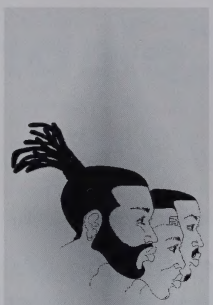
As we celebrate the Spirit of Black Men, we ask you to also celebrate your own. In doing so, think of your life as a rock, and the world and all that is in it as an undisturbed pond. Now picture what happens when the rock hits the water – the ripples extend far and wide - and the pond is forever changed by the actions of the rock. So it is with your life. Not only do you have the ability to affect change, you are change! To believe this requires that you pray for wholeness and the ability to love and accept yourself in your completeness. You are loved and needed. Your life and all of ours is worth saving.

The Spirit reminds you of the truth: It doesn't matter if you call yourself gay, straight, bisexual, or on the down low. What does matter is that you are at peace.

Peace, Blessings, Light, Love
Sundiata

People of Color in Crisis, Inc. introduces...

Many Men, Many Voices



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How do you pick your lovers?

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CONTINUED FROM PG. 19

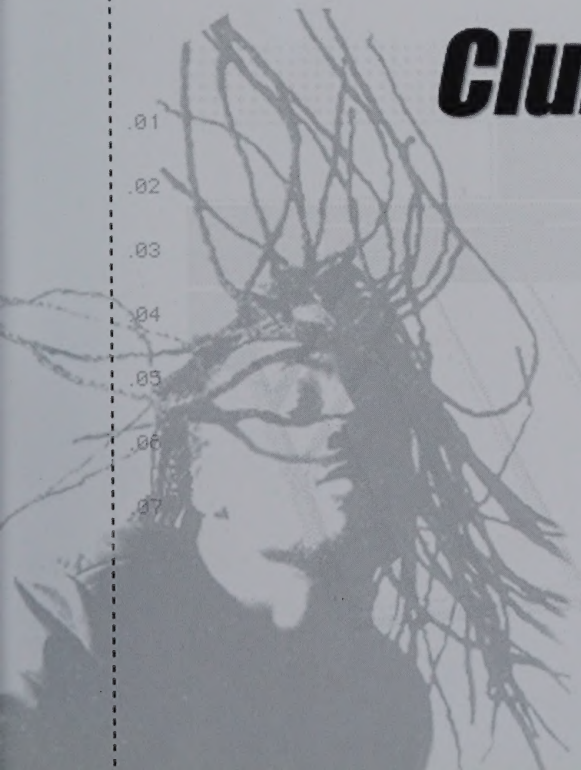
In contrast, white American straight men haven't relied as much on homophobia to construct their masculinity (they used such "tools" as providing for their families instead). They didn't anxiously come to Eminem's rescue. His lyrics came off as being merely childish and senselessly provocative. Eminem backed off.

True Power Talk:

Once upon a time, physical strength was key to power. Today, money and knowledge are the keys. The physicality of Black masculinity is impotent.

Yet in many ways, Black men are programmed to eschew the power of knowledge. Formal education may be dismissed as "the white man's brainwashing." Religious leaders preach "faith" rather than critical thinking. "Thug culture", so popular today, is rooted more on prison culture than Ivy League. Black popular culture (as expressed in the media) is anti-intellectual.

Yet it is the power of knowledge that will enable us to evolve and rise to the top of an ever-changing world. We need more than just "street knowledge" or "education from the school of life." Should we hold on to xenophobic notions of a Black masculinity then become extinct like dinosaurs? Gang warfare proved that such extinction is not impossible.



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MENS HEALTH

How to Pick the Right Doctor

When you're HIV-positive, choosing the right doctor to treat you can be a critical decision. Your physician will be your partner in making major decisions about your health.

Maybe you already have a doctor that you like, but is he or she the right person to stay with for your HIV treatment? It may be convenient to go to a doctor who is close to your home, but it's far more important to choose one who is an expert at treating your illness. Studies show that having an experienced doctor can help keep you out of the hospital and even help you live longer!

Here are six things to look at when choosing a doctor:

1. How Much Experience Does He Have With HIV?
Ask the doctor how many HIV-positive patients he has. You want to go to a doctor who has treated at least 20 HIV patients in the past two years. The more HIV patients a doctor has, the more experienced he should be in HIV treatment.

2. Does She Participate in Ongoing Training and Research? Find out how she keeps up with the latest advancements in HIV treatment. HIV research moves extremely fast. You want a doctor that stays on top of it. If she doesn't go out of her way to keep up with HIV treatments through continuing medical education and other types of training, you should find a doctor who does.

3. Is He Board Certified? "Board Certified" means that the doctor has passed a difficult exam given by experts in a specific field of medicine. Being board certified doesn't guarantee that a doctor is a good choice, but it does show that he is qualified in his specialty. Most people with HIV are treated by a doctor who is board certified in Infectious Diseases, Internal Medicine or Family Practice. There is no board certification yet for HIV medicine itself, but it's likely that there will soon be some form of official recognition of expertise in HIV care.

4. Does He Have the Same Ideas and Attitudes as You? It's important that you and your doctor have similar ideas about treatment. Some doctors will only use "tried and true" therapies. This may not be a good match if you're interested in experimental treatments or if you want to join clinical research trials. Your doctor must also be understanding of your personal choices. You need to feel comfortable telling him about very private things, including your sexual behavior, drug use and missing doses of HIV medications. This may not be easy if you feel like he is judging you.

ARISE FEEL THE POWER

By Jodi Tack – AIDS Healthcare Foundation

5. Can You Get In? Even if you find the perfect doctor, it's no use if you can't see her when you need to. Ask the doctor or the receptionist how long it takes to get an appointment. Then ask how long patients usually have to sit in the waiting room. It's also helpful to know if the office is available 24 hours a day in case of emergency, and who you would see when the doctor is on vacation. Insurance may be a factor, as well. Find out if the doctor accepts your insurance plan, and ask what would happen if you lost your insurance coverage or became eligible for Medicaid.

6. Are His Patients Satisfied? A doctor's other patients can give the best clues about whether he is a good choice. Talk to some of them and see what they have to say. One person's opinion may not be enough to make a judgment, but if 3 or 4 people you trust all like the doctor, he may be a good choice for you. Many providers also publish results of surveys of their patients' satisfaction. Ask to see them.

Beginning a search for a new doctor can sometimes be overwhelming. There are resources that can help you narrow down your choices. These referral sources can start you on your way.

Where to get referrals and learn more:

Local AIDS Service Organizations and Community Health Groups – These groups usually have lists of doctors in your area who specialize in HIV treatment.

Other people with HIV – If you don't know anyone with HIV, local support groups are the best way to meet others who can share their experiences with you.

American Academy of HIV Medicine (AAHIVM) – AAHIVM is an organization for doctors who specialize in treating HIV/AIDS. You can search for an AAHIVM doctor in your area using their online referral database located at: http://www.aahivm.org.

Your state's medical board – Every state has a medical board that keeps track of doctors who practice medicine there. Your state's medical board can tell you if a doctor is licensed and if there has been any disciplinary action against them in your state. They can't refer you to a specific doctor, though.

Federal Physician Data Center – This website will tell you if any disciplinary action has been taken against a doctor anywhere in the United States. The website is located at:
http://www.docinfo.org.
There is a $9.95 fee for every name you look up.

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HIV AND YOUNG GAY MEN

by Phill Wilson

For months I've been consumed by the most recent CDC study on HIV and young gay men. The study showed huge disparities in HIV prevalence and incidence between black men and other racial ethnic groups. I've been mortified by the reaction to and the lack of action taken in response to the information unveiled in the study.

Many of the large AIDS Service organizations, the ones who receive the lion's share of AIDS prevention dollars, have reacted to criticism in a defensive manner. "You can't blame us because black men can't or won't protect themselves. The problem is black homophobia. Black men need to come out." Certainly AIDS service organizations should not be blamed entirely for the prevalence and incidence of HIV among young black men. But these organizations collectively receive 100's of millions of dollars to prevent HIV. There are two choices. Either HIV prevention efforts are relevant and should be supported and held accountable. Or, they are irrelevant, should not be supported and not held responsible in any way for HIV prevalence or incidence. I reject the notion that black people are any more or less homophobic than other racial groups.

I fall in the former camp. I think prevention programs are critical. We've made some tremendous advances with some populations. Others, and this case the others are young black gay/sgl/msm, we have failed.

It seems there are very few who want to build a really cogent, effective response to the HIV/AIDS pandemic that resonates with young black men who are sexually active with other men. It's what I call the Alice in wonderland syndrome. Where we believe "what is, isn't and what isn't is."

What isn't?

Everyone, including black gay/msm/sgl men believed that the HIV incidence and prevalence disparities between the African American men and the other men in the study was attributable to riskier behavior by the black men.

What Is?

While it is true, there is a higher incidence among African American men and HIV is more prevalent among African American men than white and Latino men.

We now know that the black men in the study engaged in less risky sexual behavior than their white and Latino counter parts. As a group, they had fewer partners, were less likely to engage in unprotected anal sex and postponed becoming sexually active longer.

Here's one of my theories. HIV is a disease of sexual networks. Thanks to the media, particularly television, young white gay men have *role models* that are not available to young black men. There's *Dawson's Creek, Wil and Grace, Ellen, Queer as*

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Folk. As a result when a young white gay man decides to explore his sexuality, he is more likely to do so within a "peer" network. Most often HIV has not entered this network.

Johnny's eighteen. Being gay is a possibility in his world. He and Tommy, his best friend since they were six, get together one night to watch T.V., play video games in his room, whatever. They begin to talk, "Have you ever done...? Have you ever thought about...?", and before you know it Johnny and Tommy have had their first male sexual encounter.

There are virtually no media messages to suggest to a young black man that being gay is even remotely possible in his world. When a young black man begins to explore his attraction to other men, his initial partners are more likely to be older men who are already members of sexual networks where HIV exists.

Rashad is nineteen. He thinks he's gay. There is no one for him to talk to. He takes the A train from Brooklyn to the village. He finally finds the pier, where young black men hang out; he meets twenty-two year old Raheem. They "fall in love", have sex and before you know it Rashad is infected with HIV. Raheem finds out about his own sero-status only after being confronted by Rashad.

So does the lack of black MSM images completely explain the HIV disparities between black and other men who are sexually active with other men? Of course not, If TV images were the only issue, we would not see the disparities between black and Latino men. AIDS is very complicated, as is sexuality. There are of course many reasons why there are HIV health disparities between black people in general and for the purposes of this column young men who have sex with men in particular. There are issues about masculinity. What is it? How do men learn about it? What relationship does it have to sexual behavior and HIV transmission? There is access to health care, including health education. Too many poor people still receive primary care in emergency rooms and a disproportionately high percentage of MSM who receive their primary health care in emergency rooms are African Americans. There are notions about immortality as well as fatalism. When health educators talk about barriers to reaching young people, the issue of immortality often comes—some young people feel they are invincible. Sadly, many young African American MSM feel the opposite. They believe they are not going to survive, therefore what difference does it make if it is HIV, drug overdose of "Suicide by Police". Effective HIV prevention for young black MSM will require us to address all of these issues and many more.

Do we now blame television for the HIV disparities? Actually, if we must play the blame game, there is enough to go around. But, we should once and for all, stop playing the blame game. It doesn't help and in fact it is a huge barrier to developing effective HIV programming. We need to abandon many of our biases that prevent us from seeing "what is". The villain here is an insipid virus that is better at doing its job than we are in doing ours. I don't care whose fault it is that we are not where we need to be in the fight against HIV/AIDS. I want to know whose willing to step to the plate, use the things we've learned that are useful and create new models that reflect the HIV/AIDS paradigms before us.

The bottom line is this. We lost valuable time in responding to the CDC study because very few people were willing to challenge the assumptions about behavior. No one was really willing to say. "O.K., there is a disparity, but why?" This speaks volumes about why current prevention efforts are failing black men. Black men have been so demonized by our society that it is easy for us to assume the worst. Rarely do we see black men as other than sexual predators, immoral aggressors with little regard for human life. Black gay/sgl/msm are still black men. And, black men, if we are seen at all, are seen as menaces.

That's all for now. "I'm late, I'm late for a very important date. No time to say hello good bye. I'm late, I'm late."

Lewis Carroll

The mad hatter from Alice through the looking glass

MUSIC REVIEW

Kenny Lattimore WEEKEND

Arista Records and President/CEO Antonio LA Reid are feeling the anticipation as the October 9th release of **Kenny Lattimore's** Artista debut, **Weekend** draws near. The album's lead single, "Weekend" (produced by The Characters – Troy Taylor & Charles Farrar), is already off to a strong start. The track was the #1 Most Added song to Urban AC radio stations. The sexy, upbeat video, shot in Los Angeles by well-known director Cameron Casey, has just been serviced to national outlets.

"Recording **Weekend** was a process of discovery," Lattimore says of the new album. "This time around I wanted to create something for the younger generation and still retain the sensitivity and maturity of my past albums." The artist serves as album co-producer and co-wrote several songs on the new set. In addition to **The Characters**, other producers on the album include **Raphael Saadiq, Battlecat, Travon Potts** and **George Duke** among others. Soulful chanteuse Shanice makes a guest appearance on the track "Can You Feel Me."

Lattimore captivated listeners with his 1996 self-titled, Gold-certified debut album, which included the Grammy-nominated classic "For You." He followed that two years later in 1998 with **From The Soul of Man.** There we recognized Lattimore as an artist with vision that goes beyond the usual battery of radio-friendly hits about love. There is something about the rich and flawless tenor coloring of his voice that is utterly engaging.

Influenced by major artists such as Donny Hathaway, Stevie Wonder and Luther Vandross, Lattimore's fans will immediately feel his growth as an artist with **Weekend.** The Washington, DC native's talents as a vocalist and songwriter go to the next level on this new song cycle.

For more information on Kenny Lattimore and the new album WEEKEND visit him at:

www.kennylattimore.org or www.arista.com

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